Islamic Studies

Classes Nine and Ten

National Curriculum and Textbook Board, Bangladesh

Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

It is important to introduce the basic customs of one's religion to make religious education closer to real-life, and to develop moral and humane values. **Islamic Studies** for Class IX and X has been developed to create positive behavioral change of the students by developing their knowledge, skills, and attitudes. Keeping in mind all the aspects, the textbook has been written to make students honest, objective, tolerant, liberal, moral and being inspired by democratic values, patriotism and secularism. They will be empathetic towards all, irrespective of family, society, race, caste and religion.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October, 2024

Prof. Dr. A K M Reazul Hassan
Chairman
National Curriculum and Textbook Board, Bangladesh

CONTENTS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Merciful, the Most Compassionate.

Islam denotes a complete code of life. It delineates clearly and impressively the creation and ultimate destruction of the universe, all necessary mundane matters, death, and life after death, etc. Islam leaves no area of human life untouched. A detailed study of Islam will enable us to be conversant with all these matters. This makes the study of Islam mandatory. The jurisdiction of Islam being so extensive, a single volume or a certain classroom study is not at all adequate for this purpose. These beautiful and essential teachings of Islam have been depicted here under five chapters entitled 'Aqaid and Moral life', 'Sources of Shariat', 'Ibadat', 'Akhlaq' and 'Model lives'.

CHAPTER ONE

AQAID AND MORAL LIFE

INTRODUCTION

'Aqaid' (عَقِيْدَةٌ) is the plural form of 'Aqida'. It denotes a set of beliefs; firm belief in all basic elements of Islam is regarded as Aqaid. Islam is the only Deen or code of life as chosen by Allah, the Most High. It consists of two aspects. While one is related to belief, another to practical conduct or application. The aspect related to belief is Aqaid and it includes Allah, Prophets, Angels, Revealed Scriptures, Life after Death, Paradise and Hell. These are established and proved by Al-Quran and Al-Hadith. To become a Muslim one must repose faith on them all. This is to be followed by practical aspects such as prayer, fasting, Hajj and Zakat. In fact, it is through the elements of Aqaid that one enters into the fold of Islam. This naturally precedes any discussion on Islam.

After reading this chapter, we will be able to :

- get an introduction to Islam and interpret the importance of Islamic studies;
- explain the relationship between Iman and Islam, and the seven basic concepts of Iman;
- repose faith on basic matters in relation to Iman and practise;
- describe the impact of faith on Towhid and the manifestation of Allah, the Most Exalted;
- explain the significance of Tawhid;

- explain the concepts of Kufr (disbelief), Shirk (partnership with Allah) and Nifaq (hypocrisy), their consequences and also describe way of avoiding them;
- avoid Kufr (disbelief), Shirk (partnership with Allah) and Nifaq (hypocrisy in practical life);
- describe the importance of Iman (belief) in developing human values;
- describe the concept of Risalat and Nabuwwat and the objective of sending Nabi and Rasul.
- explain the attributes of Nabi-Rasul, the sequence of their arrival, the necessity of belief in them and the need to follow them;
- describe the importance of the concept of the of the Seal of Prophethood and the importance of reposing faith in the last and great Prophet Hazrat Muhammad (Sm.);
- explain the necessity of Messengership and Prophethood in developing moral values;
- realize the significance of faith on Messengership and feel inspired to practise the teachings of the Messenger in our own lives;
- describe the importance of the Revealed Books and the importance of faith in them;
- explain the importance of the Revealed Books in building up a moral lifestyle;
- explain the role of Al-Quran to formulate the principles of communal harmony, tolerance towards the opinion of others and a liberal outlook;
- know about the Revealed Scriptures including Al-Quran and feel encouraged to read the Quran by realizing its specialities and lead our lives on the principles of communal harmony, tolerance and liberal outlook;
- describe the importance of the concept of life after death and faith therein;
- describe the various stages of life after death, viz, death, grave, resurrection, assemblage, judgment, balance, bridge of test, intercession or recommendation;
- describe the nature of paradise and hell, their specific names and categories, how to gain paradise and avoid hell;
- explain the significance of life after death in moulding a moral life;
- Feel inspired to build a sin-free, virtual, ethical and humanitarian life based on belief in life after death and its significance.

LESSON 1
ISLAM

Introduction

Islam (اَلْإِسْلَامُ) is an Arabic word. Its literal meaning is to obey, surrender and tread the path of peace, etc. In usual practise it means obedience to the commands of Allah and His Rasul (Sm.).

In the terminology of the Islamic Shariat, Islam means sincere belief in Allah the Most High, complete surrender to Him, spontaneous allegiance to His commands and prohibitions and lead one's life according to His commandments as practised and demonstrated by Hazrat Muhammad (Sm.).

The holy Prophet (Sm.) beautifully depicts Islam in this way He says-

اَلْإِسْلَامُ اَنْ تَشْهَدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ وَتُقِيْمَ الصَّلٰوةَ وَتُؤْتِيَ الزَّكٰوةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا

Meaning: "Islam is you will testify that there is none worthy of worship besides Allah and Muhammad (Sm.) is Allah's Messenger. Then you will say your prayers, offer alms, fast during the Ramadan and perform Hajj at the House of Allah if your means support." (Bukhari and Muslim)

Allah, the Most High has sent many commands - positive and negative, numerous rules and regulations in all ages. These were provided as code of conduct (Shariat). The final and perfect shape of Shariat is Islam. It is the final and best prescription for mankind. Allah, the Most High says-

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ

Meaning: "Surely, to Allah the only code of life for mankind is Islam." (Sura Al-i-Imran, Verse 19)

So, Islam is the religion acceptable to Allah the Most High and one who leads his life according to Islam is called a Muslim or Musalman.

The Role of Islam

Islam is the revealed religion or way of life commanded by Allah the Most High. It is a special bounty of Allah the Most High for mankind. It is a complete code of life. The perfect solutions of all matters and problems pertaining to man's life on earth have been provided in it. Allah the Most High says:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Meaning: "Today have we perfected for you, your religion and completed our bounty upon you and have chosen for you Islam as a code of conduct." (Sura Al-Maida, Verse: 3)

The full guidance on all matters for man from his birth to death exists in Islam. All the personal, family, social, cultural, economic, political and international issues have been accurately described in Islam. Even the description of life after death or Hereafter is provided in Islam. So, for a disciplined and graceful life, there is no alternative to Islam.

The word 'Islam' is derived from the verb root 'Silmun' (سِلْمٌ) which means peace. Islam leads man to the road to peace. Man may enjoy a perfect and peaceful life both here and the hereafter by following the laws and regulations of Islam. So, Islam is called the 'Religion of Peace.'

Islam is a universal religion. It is not confined to any particular age, region or place. Most other religions have been named after their founder or preacher or follower or nation. But being a universal religion Islam has not been so named. Rather it has been named Islam so that mankind may peacefully lead their lives with allegiance to Allah and His Messenger (Sm.).

IMPORTANCE OF ISLAMIC LEARNING

Learning about Islam means knowing about Islam. The materialization of anything presupposes its foreknowledge. For example, to learn swimming one has got to know what swimming is, how to swim, etc. Driving a vehicle presupposes the knowledge about that vehicle itself and the technique of driving. Similarly to lead life according to Islam presupposes the knowledge of Islam. And this can be acquired through Islamic learning.

By knowing Islam we learn how to worship and obey Allah the Most High. We can know how to conduct our day-to day affairs. We can practice such virtues as honesty, justice, mercy, forgiveness, humility, gentleness, etc. We can attain noble character through forsaking vices like greed, hatred, falsehood, and pride, a back-biting. We can acquire necessary knowledge for building up the society on the principles of equality, friendship, fraternity, tolerance, patience, fortitude, mutual cooperation, sympathy, etc. We can also learn how to attain paradise and redemption from hell in our next life.

Task: Students will show to the teacher 15 sentences written at home on the introduction of Islam, its role and the importance of Islamic studies.

LESSON 2

IMAN (FAITH)

Introduction

The word Iman (إِيْمَانٌ) is derived from the verb root Amnun (أَمْنٌ), which means to believe, to repose faith, to recognize, to rely, to accept, etc. In the Islamic parlance, Iman denotes belief in the laws and regulations of Islamic Shariat at heart, to confess in words and to demonstrate in practice. Introducing Iman Prophet (Sm.) says-

اَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ

Meaning: "Iman is-Belief in Allah, His Angels, Scriptures, Prophets, life after death, fate (good and evil both follow from Allah)." (Sahih Muslim Sharif)

In fact, absolute faith in the fundamentals of Islam is called Iman. The elementary issues of faith are described in details & in the divine scripture Al-Quran and the traditions of the Messenger of Allah (Sm.).

The basic issues of faith have been comprehensively laid down in the formula of Iman Mufassal thus :

اٰمَنْتُ بِاللهِ وَمَلَائِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ-

Meaning: "I repose faith in Allah, His angels, His Books, His Messengers, the Hereafter, good and evil of fate which are from Allah the Most High and Resurrection after death."

It is not possible to become a Mumin or Imandar without firm belief and confidence in the above- mentioned issues. One who has full faith in them is called a Mumin.

Relationship between Iman and Islam

Iman and Islam are two very important terminologies. Iman means belief, sincere faith in the basic issues of Islam and testimony, and to practise them accordingly is termed as Iman. On the other hand, Islam means self-surrender, allegiance, etc. Total self-surrender to Allah in obedience to His commands and prohibitions is termed as Islam.

2025

A very close and inseparable relationship exists between Iman and Islam. One is not even imaginable without reference to the other. Both are deeply interdependent. Iman and Islam are closely related as roots and branches in a tree. Iman is the root while Islam represents its branches. Branches do not grow without roots. Again, roots are of no value unless it grows branches. Likewise Iman and Islam, neither is complete without the other. Iman creates in man's heart faith in and love for Allah and also a desire to attain His pleasure. Consequently Islam blooms with full glow and freshness through worship and servitude in the heart. Islam is related to the external conduct and deeds. For example, Iman consists of belief in Allah, the Messengers, the Angels,etc. And the observance of Salat, Zakat and Hajj,etc. are Islam as its externalities.

In fact, Iman and Islam are mutually complimentary. In order to attain success in worldly life as well as in the hereafter, both Iman and Islam have got to be implemented in one's life.

Seven Fundamental Aspects of Iman (Faith)

Iman means faith. A Muslim has got to believe in some fundamental issues. These are conclusively established by the Quran and the Hadith. One cannot become a Muslim without this set of beliefs. There are seven such issues:

1. Faith in Allah

The first and the most vital issue of Iman is faith in Allah, the Most High. Allah is one and without a rival. There is no Ilah or Mabud (object of worship) except Him. He is the Creator, Nourisher and Sustainer of all and everything. He is the embodiment of all qualities. His Being and attributes are incomparable. All praise and worship (servitude) are due to Him alone. To repose such faith in Allah is the most important issue of faith.

2. Belief in the Angels

The Angels are a unique creation of Allah the Most Exalted. They are created from light. They are engaged in worshipping Allah and carrying out His commands. They are innumerable. They are neither male nor female. They are free from needs unlike all other living beings. To have such faith in them is included in Iman.

3. Belief in the Revealed Scriptures

The revealed Scriptures are the words of Allah the Most High. He has revealed His own identity through these. Various commands and prohibitions, rules and regulations, good tidings, warnings, etc. have descended along with them. Allah the Most High has sent these Books to His messengers. A total of 104 Revealed Books have been sent down to earth. It is essential to believe in all these Books.

4. Belief in the Nabi-Rasul (Prophets and Messengers)

Allah the Most High has sent many Prophets and Messengers in all ages to guide man to the path of good. They were the chosen servants of Allah the Most High. Among all creatures they possess the highest degree of honour. They were sinless. In obedience to divine command they called mankind to the right path of truth and justice and provided directions for peace and salvation both in this world and hereafter. Belief in the Prophets and Messengers is one of the important issues of faith (Iman).

5. Belief in Akhirat (life after death)

Akhirat is the next life after death. The life of Akhirat is ever-lasting. It has a beginning but no end. In that life man will have to furnish an account of all his earthly deeds. The grave, the resurrection, the balance, the Bridge (path), the Heaven and the Hell, etc. are successive stages of life after death. Those who do good deeds on earth will enter the paradise and those not having faith and doing evil deeds will find their place in the hell. It is essential to have faith in the hereafter.

6. Belief in Taqdir (Fate)

Fate means a measured amount, destiny, etc. Allah the Most High is the regulator of human destiny. It is He Who determines good and evil of fate. Man cannot do all that he desires. Man can rather strive for his aims. After that he will not despair even if he does not get the return after striving. Again if he gains something, he shall not indulge in extreme joy. Rather he will Practice patience and express gratitude as the case may be. Allah the Most High disposes both good and bad. Such a belief is very important.

7. Belief in Resurrection

Human life does not terminate in death. Life rather consists of two parts, mundane life and the hereafter. The former is life on earth and the latter is life after death. Allah the Most High shall revive man after death. On that occasion

all men will assemble on the field of resurrection. On that day Allah the Most High shall receive the accounts of all the activities of man. This being done man will be admitted into the paradise for good deeds and into the hell for bad deeds. So, it is an integral part of faith to believe that we shall again come to life after death.

Task: Students will write five sentences in theirnote-books in the classroom on issues of Iman and Islam.

LESSON 3

IMPORTANCE OF IMAN IN FOSTERING HUMAN VALUES

'Iman' means faith. Generally Iman includes faith in the fundamental issues of Islam. The phrase 'human values' means values related to man in society. That means human values imply only those features and qualities which go to adorn man. In other words, those activities, thoughts and ideas constitute human values which are compatible with human beings and human civilization.

Man is 'Asraful Makhluqat' or the best of creation. From this point of consideration, a man's character, features and activities - all should be excellent and best. Beastly conduct, greed and lust are not human ideals. If any man deviates from this ideal and behaves like beasts, then he destroys the human values. In order to uphold human dignity and superiority, human values may be protected by cultivating noble qualities and ideals.

The role of Iman is very important for the growth of human values. Iman fosters the growth of human values in a number of ways. The basic implication of Iman is -

لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

(La Ilaha Illallahu Muhammadur Rasulullah [Sallallahu Alaihee Wasallam]).

Meaning: "There is no entity but Allah,worthy of worship. Muhammad (Sm.) is His Messenger."

The significance of this creed is that Allah the Most High is the only Creator, Nourisher and worthy of worship. There is none except Him worthy of praise and worship. There cannot be prostration before anyone except Him. This creed renders man self-respectful. A person believing in this creed bows down only before Allah the Most High. He does not bend his head or surrender to anyone else. As a result, the dignity of man is elevated and human values are developed.

Faith leads a poople to the path of truth and beauty and inspires them to lead a moral life. A person who is Mumin always upholds humanity and morality. Injustice, oppression and immoral activities are opposed to Iman. A perfect Muslim can never do anything incompatible with humanitarianism and humanity. Rather a Muslim always follows the ideals of morality and humanitarianism. He rather cultivates noble qualities such as equality, amity, co-operation, sympathy, etc.

Disbelief, hypocrisy and polytheism are entirely contrary to Iman. All these elements boost up evil deeds in man. Under the influence of them-ingratitude, distrust, breach of promise, quarrels, rebellion, etc. raise their heads. As Allah the Most High says about the hypocrites -

وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○

Meaning: "And Allah testifies that certainly the hypocrites are liars." (Sura: Al-Munafiqun, Ayat : 01)

Iman inspires a man to acquire moral values. It restrains him from bad habits and obscene activities. Iman warns a man about his responsibility and accountability. A Mumin always keeps in mind that one day he will have to appear before Allah the Most High. On that day Allah the Most High will ask for an account of all his deeds. So, in fear of this accountability, a Mumin keeps himself aloof from all kinds of inhuman and immoral actions. Allah the Most High says -

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ○ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ○

Meaning: "And one who is afraid of standing before his Lord and abstains from following his instincts, certainly paradise is his abode." (Sura: An-Naziat, Ayat: 40-41)

Both human values and Iman are deeply interrelated. A person becomes a Mumin by his belief in the fundamental issues of Islam. He follows the divine instructions in preference to his whims and caprices in his life's journey. As a result, he abandons all types of illegalities, injustices and immoralities and adopts nice and excellent ideals.

Thus Iman develops humanitarianism and humanity in man.

Task: Students in the classroom will select three among themselves. They will speak on what they have learnt about the importance of Iman in the development of human values. All the rest of the students will listen to them. The teacher will play his role as the chairman and moderator. All will congratulate the best speaker.

LESSON 4
TAWHID

Introduction

'Tawhid' means monotheism. To accept and believe in Allah the Most High as One and Second to none is called Tawhid.

The basic point of Tawhid is - Allah the Most High is one and single. He is single in His entity and attributes. He is the only owner worthy of praise and servitude. There is none like Him. Allah the Most High declares -

لَيْسَ كَمِثْلِهٖ شَيْءٌ

Meaning: "There is nothing that resembles Him." (Sura Ash-Shura, Verse 11) Tawhid is the belief in Allah the Most High as the Creator, Nourisher, Sustainer and the only One worthy of our servitude.

Importance of Tawhid

Tawhid is the first and the most important aspect of Iman. That means, it is obligatory to believe in the oneness of Allah in order to become a Mumin or Muslim. Without belief in Tawhid no one can enter the fold of Iman or Islam. All the teachings of Islam have their base on Tawhid. All the Prophets and Messengers who come to earth, extended the invitation to Tawhid. The gist of the invitation of them all was - لَآ اِلٰهَ اِلَّا اللّٰهُ (La Ilaha Illallah) there is no Ilah (God) but Allah. The Prophets and Messengers struggled all through their lives to establish the teachings of Tawhid. Hazrat Ibrahim (As.) was cast into the fireplace. Our beloved Prophet (Sm.) migrated to Madinah. In fact, it is Tawhid which constitutes the root of Iman. Its importance in Islam is unbounded.

Impact of Tawhid

Tawhid is belief in the oneness of Allah the Most High. Its impact on man's life is very wide. Belief in Tawhid furnishes a man with the scope to tender gratitude, because Allah the Most High is our only Creator and Nourisher. With faith in Tawhid, man admits this truth. Man thereby pays thanks to Allah the Most High.

Faith in Tawhid makes a man self-conscious and self-respectful. Man does not bow down before anyone else. Consequently man's superiority over all other creatures is confirmed. Man attains respect as the best of all other creations (Ashraful Makhluqat).

The impact of Tawhid on being virtuous in human life is limitless. Man becomes familiar with the and attributes of Allah the most High and practises to be imbued by those. Tawhid also plays an important role in establishing unity and fraternity in human society. For, faith in Tawhid establishes the idea in society that all men are servants of Allah and are equal status. Thus awareness of unity among human beings is aroused unity.

Belief in Tawhid encourages man towards servitude to Allah and good deeds. Man engages himself to good deeds for attaining divine pleasure. He abstains from dishonest and obscene activities. As a result, peace and discipline prevail in human society.

Faith in Tawhid brings man success in his next life. None shall enterThe paradise without faith in Tawhid. In fact, faith in Tawhid opens the gateway to liberation and success in all spheres of life.

Task: Students will orally place before the teacher their ideas acquired on the issue of Tawhid, its importance and impact. The teacher will evaluate there performance.

LESSON 5

The Identity of Allah, the Most High

Allah the Most High is the Lord and owner of the universe. He is one and without any rival. He does not have any partner. He is unique and incomparable. His incomparable feature is explicit in His very name Allah. The word Allah (ٱللَّٰه) is Arabic. No language of the world contains its exact synonym. It has got no plural form, no male-female valiant. This word is both unique and

incomparable. So Allah is the Most High. He is one and only in his essence and attributes. There is nothing as His rival or equivalent. Allah the Most High declares -

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

Meaning: "Speak, (0 Prophet) He is Allah, one and only. He is not dependent on anyone, all are dependent on Him. He begets none, nor is He begotten. And there is none like Him." (Sura: Al-Ikhlas, Ayat: 1-4)

Allah is a self-sufficient entity. He is without a beginning and without an end. He is everlasting and omnipresent. He is absolutely free from such needs as food, drink, sleep, drowsiness, and fatigue. Allah the Most High says:

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Meaning: "He is the first. He is the last. He is Manifest. He is Concealed and He is well-conversant in all matters." (Sura: Al-Hadid, Ayat: 3)

In another place Allah the Most High declares -

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۗ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ

Meaning: "He is Allah, there in none except Him worthy of worship. He is ever living and sustains all other things. Sleep or drowsiness can never touch him. Everything in heaven and on earth is subservient to Him." (Sura: Al-Baqara, Ayat: 255)

Allah the Most High is the repository of all virtues. All dwell in Him in the fullest measure. He is the Creator. The universe with all its properties is His creation. He is the sustainer. All creatures are dependent on him for sustenance. He is omnipotent and all-pervasive. All things are nicely and orderly operating under His directions. In a word, He is the one possessing all attributes. His attributes are boundless. All the beautiful and sacred names are reserved for Him. Some such attribute names of Him are - Rahim, (the Most Merciful), Jabbar (the Compeller), Ghaffar (the extreme Forgiver), Basir (the All-seeing), Samiu (the All-hearing), Aliyu (the Most High/great), Hafeez (the best Preserver/Protector).

In fact, Allah the Most High is one and unique in His essence and attributes. He has got no partners, All praises are due to Him. The only entity worthy of worship is He.

LESSON 6

KUFR (DISBELIEF)

Introduction

Disbelief (اَلْكُفْرُ) literally means to reject, disbelieve, cover, conceal, to show ungratefulness, to be disobedient, etc. In the Islamic parlance 'Kufr' means rejection or disbelief in any of the fundamental issues of the religion of Islam.

Kufr is the contrast of Iman. Belief in the basic issues of Islam is called Iman. And disbelief in any of them is Kufr.

Kafir (unbeliever)

One who indulges in disbelief is a Kafir. In other words, if a man disbelieves in any of the basic issues of Islam, he is then termed as a kafir. 'Kafir' means unbeliever, a rejecter. Man may become a kafir in a number of ways, for example:

a. By disbelieving or rejecting the existence of Allah. It means that if a man says 'Allah does not exist,' he will become a kafir.

b. By rejecting the attributes of Allah. For example, not considering Allah the Most High as the Creator or Sustainer.

c. By disbelieving in any of the seven basic issues of faith, these being - the Angels, the Prophets and Messengers, the Revealed Scriptures, the Life after death, fate, etc.

d. By rejecting the basic forms of worships such as Salat, Zakat, Swam and Hajj.

e. By rejecting permitted things as forbidden such as permitted food, drink, etc.

f. By taking forbidden things as permitted. For example, drinking wine, gambling, taking interest, indulging in bribery, etc.

g. By imitating the unbelievers out of own choice, (Consider themseles as the best) such as using their religious symbols, etc.

h. By mocking at Islamic issues, such as talking ill of the holy Prophet (Sm.) or ridiculing Al-Quran.

By doing the above mentioned things, one turns into a Kafir. Under such circumstances one has to reaffirm his Iman and repent with a sincere heart and also vow not to commit them again.

Consequence and Demerits of Kufr

The consequence of kufr in human life is very grave. One will have to suffer dire consequences for kufr not only in this life but also in the next life. Some of such demerits are mentioned below -

a. Disobedience and ingratitude

Kufr fosters disobedience and ingratitude in man. Allah the Most High is our Creator. He nourishes us. All the worldly amenities are His gifts. A Kafir disbelieves in Allah, and rejects Allah as the Giver of these bounties. He becomes ungrateful to Allah the Most High. He disobeys the divine ordinances; consequently, he is regarded as disobedient and ungrateful in on society.

b. Rise of sinfulness

A kafir rejects the issues of faith, such as Allah the Most High, life after death, resurrection, judgement paradise. hell, etc. He rejects such an idea that man will have to be accountable for his deeds in his next life. This worldly life is his dominant concern. So, he indulges in dishonest and obscene practices by the lure of wealth and pleasures of the world. He becomes accustomed to theft, dacoity, hijacking, terrorism, usury, bribery, gambling, etc. As a result sinfulness increases in society.

c. Emergence of despair

By nature man likes to cherish hope. Without such hopes and aspirations, man cannot survive with gracefulness. A kafir disbelieves in Allah the Most High and fate. He becomes impatient in any danger and calamity. He cannot adopt patience by relying on Allah the Most High. On the other hand, as he does not have faith in fate, he utterly despairs in the face of any failure. As a result, his life passes through extreme despondency.

d. Spread of immorality

Kufr promotes immorality in human society. A kafir cannot realise the importance of morality because of his lack of faith in the next life, heaven, and hell and can desperately adopt falsehood, corruption, rape, etc. for worldly gains. He does not follow the moral character and teachings of the Prophets and

Messengers because of his absence of faith in them. Thus immorality spreads in the society through disbelief.

e. Displeasure of Allah the Most High

Disbelief in Allah and ungratefulness and disobedience to Him grow from kufr. An unbeliever does not care for the rules and regulations, commands and prohibitions of Allah the Most High. He rather rebels against and opposes Allah the Most High, Islam and the Muslims. As a result, Allah the Most High becomes displeased with him. And one is doomed to perdition notwithstanding his high power and huge wealth, only because of displeasure of Allah the Most High.

f. Eternal punishment

The unbelievers will suffer painful punishment in the next life. They will abide in the hell forever. Allah the Most High says-

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

Meaning: "Those who disbelieve and reject our signs will surely abide in the hell. They will remain there forever." (Sura: Al-Baqara, Ayat: 39)

Disbelieving is a deadly sin. So, all should abstain from it.

Task: Students will write 10 sentences in their notebooks about the evil consequences and demerits of kufr and show it to their teacher.

LESSON 7

Shirk (Partnership with Allah or Polytheism)

Introduction

'Shirk' (اَلشِّرْكُ) literally means to believe in a partner, to believe in a plurality of creators or gods. In the Islamic terminology it means to associate somebody or something with Allah or to regard them as His rival or equivalent. One who does so, is called a Mushrik or polytheist. Shirk is the opposite of Tawhid. Allah the Most High Himself refutes the idea of Shirk. He says - قُلْ هُوَ اللّٰهُ اَحَدٌ

Meaning: "Say (Oh Prophet), He is Allah, One and Only " (Sura: Ikhlas, Ayat:1) In another place Allah the Most High says- لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ

Meaning: "There is nothing like or comparable to Him." (Sura: Shura, Ayat : 11)
In Al-Quran it is also said: لَوْ كَانَ فِيهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ

Meaning: "If there were any other god in the heavens and the earth, both would have collapsed." (Sura: Al-Ambiya, Ayat : 22)

The issue of the incomparability of Allah the Most High as well as His attributes can be clearly realized from such Ayats of Al-Quran. So, it is undoubtedly Shirk and a heinous sin to associate anyone with Allah the Most High.

Shirk or partnership with Allah may assume four forms: For example-

1. To associate partnership in the entity and existence of Allah the Most High. Such as regarding Prophet Isa (Jesus) (on him be peace) as God's son.
2. To assign a partner or a rival in the attributes of Allah the Most High, such as regarding someone else as the Creator or the Sustainer.
3. To take some other entity for Allah's partner in the management of the universe, such as the Angels as managers.
4. To raise a parallel in matters of worship, such as prostrating before anybody or anything, to sacrifice an animal in anyone's, name other than Allah's.

Evils of Shirk and its Remedies

Shirk is a grave sin. Of all sins on earth, shirk is the most heinous. Allah the Most High says-

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۝

Meaning: "Verily, shirk is the extreme tyranny." (Sura Luqman, Ayat : 13)

In fact, it is Allah the Most High Who is our Creator and Nourisher. It is His gifts that we enjoy. Beyond this, what can be greater oppression on the part of one than raising a partner with Allah?

Allah the Most High is very displeased with the polytheists. In spite of being extremely forgiving and unboundedly merciful, He will not forgive the sin of Shirk. Allah the Most High says -

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ

Meaning: "Surely, Allah will not forgive the sin of Shirk. Besides Shirk, He may forgive any other sin of whom He so desires." (Sura: An-Nisa, Ayat: 48)

In fact, in no way is it possible to obtain good both here and the hereafter without the mercy and forgiveness of Allah, the Most High. The polytheists are destined to painful punishment in the next life. In Al-Quran, it is explicitly stated -

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

Meaning: "Allah will certainly make paradise forbidden for the polytheists. In fact his abode is the hell." (Sura: Al-Maida, Ayat: 72)

As a matter of fact, Shirk is an unforgivable sin. All have to beware of it. If one commits Shirk even by mistake, one must restore Iman immediately. Then he must repent with a sincere heart and solicit Allah's forgiveness. At the same time he must take a vow not to commit it again afterwards. Only then Allah the Most High may forgive the sin out of His mercy and compassion.

We must necessarily avoid Shirk and become dear to Allah with a firm faith in Him. Only then one's worldly and next life will be blissful.

Task: Students will prepare a posters containing 10 sentences about the nature and form of Shirk, its bad consequences and remedies.

LESSON 8

NIFAQ (Hypocrisy)

Introduction

'Nifaq' literally means a false appearance, hypocrisy, duplicity, deceit, fraud,etc. In its practical sense, it signifies a false reflexion of the mind outwardly. In other words, Nifaq is showing outward allegiance by hiding the opposition of the mind. In the Islamic shariat usage, it means an oral admission of Islam in contrast to the kufr or disobedience at heart. One who does so is called a Munafiq (hypocrite). The Munafiqs are unbelievers at heart. But outwardly they profess Islam and Iman and perform worship as Muslims.

Rasul (Sm.) describes the symbols of a Munafiq thus -

آيَةُ الْمُنَافِقِ ثَلَاثٌ - إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ-

Meaning : "A Munafiq has three distinctive marks. When he speaks he tells a lie, when he promises he breaks it and when something is kept in his custody he grabs it." (Sahih Al-Bukhari)

Bad effects of Nifaq and Their remedy

Nifaq is a deadly sin. It destroys a man's character and morality. As a result he becomes used to lies. Allah the Most High says - وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۝

Meaning: "And Allah testifies that the hypocrites are undoubtedly liars." (Sura: Al-Munafiqun, Ayat: 01)

Alongside telling lies, the hypocrites attach themselves with evil and immoral activities. They do not lag behind doing harm to others for worldly gains and protecting self-interests. They take to slander and back-biting. Consequently suspicion and disorder grip the society. People do not trust the hypocrites for their duplicity. Rather they are looked down upon with suspicion and hatred. They spend their life in humiliation and disrespect in society.

The hypocrites are very harmful for Islam and the Muslims. For they help the enemies of Islam in the guise of Muslims. They inform the enemies of the secrets and weaknesses of the Muslims. In the days of Rasul (Sm) the hypocrites used to conspire against the Muslims.

Even while staying with Islam and the Muslims, they used to disobey Allah the Most High. The consequences for the hypocrites will be very lamentable in the next life.

Allah the Most High says: اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ

Meaning: "Surely the hypocrites will remain in the lowest layer of hell." (Sura An-Nisa, Ayat : 145)

We shall save ourselves from Nifaq. We shall propagate the bad effects and consequences of Nifaq among our kith and kin, friends and neighbours and warn them against it. We shall Protect secure ourselves against these signs of Nifaq as pointed out by Rasul (Sm) and build up an excellent character.

Task: Students will prepare a posters depicting the signs of a Munafiq.

LESSON 9
RISALAT

Introduction

The literal meaning of the word Risalat is message, to carry a letter, news, or to discharge the responsibility of any noble task. In Islamic terminology, Risalat denotes the conveying of the holy words of Allah the Most High to mankind. And the person who performs this duty is termed as Rasul or Messenger. Rusul is the plural form of Rasul.

The importance of belief in Risalat (Messengership)

It is obligatory in the Islamic view of life to believe in Risalat. Every Mumin and Muslim has to believe in Risalat along with belief in Tawhid. This has been nicely depicted in the Kalima-i-Tayyeba. In the first part of this Kalima لَآ اِلٰهَ اِلَّا اللّٰهُ (La Ilaha Illallah; meaning- there is no god but Allah) Tawhid has been established. Alongside this in the second part مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (Muhammadur Rasulullah; meaning: Muhammad (Sm.) is the Messenger of Allah) Risalat has been proclaimed. So, in parallel with declaring faith in Tawhid, Risalat too has to be professed.

In fact none can become a Muslim without belief in Risalat, because man's knowledge is limited. It is not possible to gain the full Understanding of limitless and unbounded Allah the Most High. So, the Prophets and Messengers (As.) have presented the nature of Allah the Most High to mankind. They have described His complete authority and attributes. They have brought the code of life and the directives given by Allah the Most High for the welfare of this life and the next life. Had the Prophet and Messenger Muhammad (Sm.) not appeared,we would not have known anything about these. Even we could not have known the essence and attributes of Allah the Most High. Basically it is because of messages and descriptions brought forth by the Prophets and Messengers (As.) that men have been able to know them. Therefore, it is extremely important to believe in these messages or Risalat. For rejection of Risalat is tantamount to rejection of Allah. So, it is obligatory for a man to believe in Risalat as an important aspect of faith.

PURPOSE OF SENDING PROPHETS AND MESSENGERS

Allah the Most High has sent innumerable Prophets and Messengers throughout the ages. They were not sent without a purpose. Rather they carried out the obligations of Prophethood (Nabuwwat) and messengership (Risalat). For doing so they had to carry out a huge amount of work. Among them mention may be made of:

- They would introduce Allah the Most High to men. That means they would reveal to men essence, attributes, authority, bounties, etc. of Allah the Most High.
- They would call upon men to lead a life of truth and beauty.
- They would teach men how to serve Allah and Perform religious rites and rituals.
- They would inform people about the next life.
- They would offer practical instructions for the implementation of the commands and prohibitions and rules and regulations proclaimed by Allah the Most High.

QUALITIES OF PROPHETS AND MESSENGERS

The Prophets and Messengers were the chosen persons of Allah the Most High. Allah the Most High Himself selected them to perform the responsibilities of Nabuwwat and Risalat. Allah the Most High says -

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝

Meaning: "Allah the Most High chooses Messengers from among both Angels and Mankind. Allah is All-Hearing and All-Seeing." (Sura: Al-Hajj, Ayat: 75)

So, as chosen servants, the Prophets and Messengers possessed special characteristics. Firstly, they were intensely faithful to Allah the Most High. They would follow divine directions in all types of sayings and doings. Absolute allegiance to Allah the Most High was their dominant feature.

The Prophets and Messengers were extremely wise, intelligent, judicious and sagacious. They were free from sins. They were immune from all kinds of sins and debasements. Allah the Most High Himself would Protect them against all sorts

of wrongdoings and obscenities. Hazrat Yusuf (As) was a famous Prophet. Allah the Most High says about him, "Thus I showed him signs to restrain himself from wrong deeds and obscenity. He was among my servants of pure heart." (Sura: Yusuf, Ayat: 24)

The Prophets and Messengers possessed the best of characters. They would practise all noble qualities. They were extremely honest, truthful and just. They were characterized by all such qualities as mercy, forgiveness, patience. Such bad habits as falsehood, deceit, back-biting, hatred and envy were never noticeable in their lives. Rather they were the best models of noble characters before mankind.

The Prophets and Messengers were peerless in dutifulness and commitment to their mission. They never showed an iota of idleness and indifference in discharging the duties of Nabuwwat and Risalat. Rather they patiently suffered much oppression and torture inflicted on them by the unbelievers. But still they properly conveyed the divine message to mankind. They were free from greed and self-interest. They never deviated from their duties in the lure of any mundane benefit. The unbelievers would often tempt them to stop calling people to Islam. But they never yielded to worldly benefits.

In the propagation of Islam, the Prophets and Messengers were the living symbols of self-sacrifice. Under divine direction they would unhesitatingly forgo worldly comforts, enjoyments, luxuries, wealth and riches. Our beloved Prophet (Sm.) migrated to Madinah leaving behind his hearth and home, kith and kin and native city of Makkah for the sake of the propagation of the Deen. Many such instances of sacrifice are noticeable in the lives of the Prophets and Messengers (As.).

THE CHAIN OF PROPHETHOOD

Allah the Most High sent many Prophets throughout the ages. The first Prophet was Hazrat Adam (As.) and the last Prophet and Messenger was Hazrat Muhammad (Sm.). In between them Allah the Most High sent many other Prophets and Messengers. This usual course of the advent of the Prophets and Messengers is called the chain of prophethood. Allah the Most High sent Prophets and Messengers as guides to the right path to all communities and nations of the world.

Allah the Most High says: وَلِكُلِّ قَوْمٍ هَادٍ ۝

Meaning: " There were guides for all the communities." (Sura : Al-Raad, Ayat : 7)

They called upon men to Allah the Most High. They guided them to follow the true and clean code, that is, the religion of Allah.

From the inception of creation till today Shariat or the rules and regulations of the Deen have not been the same. Rather various types of Shariat were sent in consonance with the environment, condition, culture, civilization, etc. of the human race. The Prophets and Messengers used to materialize them in human societies. But the structure of the Deen remained constant with all Prophets and Messengers. The basic point with them all was, Tawhid or oneness of Allah the Most High. Right from Hazrat Adam (As.) all the Prophets and Messengers that appeared propagated this same Deen. Hazrat Nuh (As.) Hazrat Ibrahim (As.), Hazrat Musa (As.), Hazrat Daud (As.), Hazrat Isa (As.)---all preached this same Deen and its teachings. Our beloved Prophet Hazrat Muhammad (Sm.) was the last in the chain of Prophethood. No prophet has come or will come after him. So, Allah the Most High has vouchsafed perfection of Deen (religion) through him. Allah the Most High says -

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Meaning: "This day have I perfected for you your Deen, and completed my favours upon you and have chosen for you Islam as the Deen." (Sura: Al-Maida, Ayat: 3)

Thus the rules and regulations of the Deen having been perfected, the chain of the advent of Prophets and Messengers also ceases obviously. As a result, the chain of prophethood too reached its perfection. All these prophets and messengers that came were the select servants of Allah the Most High. It is indispensable to believe in all of them. Allah the Most High says -

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۟ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۟

Meaning: "The Messenger has believed in whatever has been revealed to him, so also have the believers. They all have believed in Allah, His Angels, His Books and His Prophets. They say, we do not differentiate among His Prophets." (Sura: Al-Baqara, Ayat: 285)

It is an indispensible condition of Iman to repose faith in all the prophets belonging to the chain of Prophethood. To believe in some and reject others is not permitted. Rather all of them have to be believed in as Prophets and Messengers of Allah the Most High. They must be given proper respect and status as prophets and Messengers. Nobody should laugh or jeered at them.

THE FINAL AND THE GREATEST PROPHET

Our beloved prophet Hazrat Muhammad (Sm.) is the final and the greatest in the line of prophethood. He possessed unique characteristics. All preceding prophets were commissioned to preach to their respective clans, lands and times. But Hazrat Muhammad (Sm.) is the prophet of all mankind of the world for all times to come. He is the only world prophet. Allah the Most High says -

قُلْ يَاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

Meaning: "(O Prophet!) You tell, 0 Mankind, I have been sent as the Messenger of Allah for all of you." (Sura: Al-Araf, Ayat: 158)

Rasulullah (Sm.) was the prophet for all times. It is he who is the Prophet for all men to come till the doomsday. All must follow his teachings, ideals and Al-Quran which he received. He is the Prophet of divine favour (Rahmat). He is a special bounty and favour of Allah for mankind. Allah the Most High says-

وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ○

Meaning: "(O Prophet!) We have not sent you but as the gift/favour to all the worlds." (Sura: Al-Ambiya, Ayat : 107)

So, our beloved Prophet Hazrat Muhammad (Sm.) has been the last and the greatest Prophet. It is the duty demanded by Iman that every Muslim must follow him as the last and the greatest prophet.

Meaning of Finality of Prophethood (Khatamun Nabuwwat and Importance of Belief in It)

Prophet Muhammad (Sm.) is the last Prophet. It is through him that perfection of religion has been declared and the chain of prophethood is closed. He has appeared as the last in the line of prophets and messengers. Allah the Most High has called him the Seal of the Prophets or Khatamun Nabiyyin.

The word 'Khatam' means the end, termination. And 'Nabuwwat' means the divinely assigned responsibility of the prophets. So, 'Khatm-i-Nabuwwat' means

the end of prophethood. And the Prophet, through whom the line of prophethood ceases, is the 'Khatamun Nabiyyin' or the Seal of the Prophets meaning also the last of the Prophets.

Allah the Most High says-

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ

Meaning: "He is not the father of any of your males, rather is the Messenger of Allah and the last Prophet." (Sura: Al-Ahzab, Ayat: 40)

The word 'Khatamun' means seal or stamp. A thing is sealed when it is complete. After putting the seal, nothing can be inserted into it. The seal of Prophethood likewise means the declaration of the closing of prophethood. It means that no one can then claim himself as a new Prophet nor can he enter the chain of Prophethood. This is the basic point of 'Khatamun Nabuwwat'.

Our beloved Prophet is the Khatamun Nabiyyin. He is the last Prophet. There is not and cannot be any more Prophet after him. No true prophet has ever come so far after him. Nor will any come till the Doomsday. Those who have claimed Prophethood after him are false, liars and frauds. For, the great Prophet (Sm.) says -

اَنَا خَاتَمُ النَّبِيّٖنَ لَا نَبِيَّ بَعْدِيْ

Meaning: "I am the seal of the Prophets and after me there is no Prophet." (Sahih Muslim)

In another Hadith the holy Prophet says- "Very soon there will arise among my followers false Prophets. Each of them will claim to be the Prophet. But I am the last Prophet. After me no Prophet will be raised." (Abu Daud)

It is one of the organs of Iman to believe in Hazrat Muhammad (Sm.) as the last of the Prophets. All those who claimed Prophethood are liars. We must not believe these sort of liar as Prophets. Rather we shall reject their teachings and ideals. We shall follow the ideals and teachings of the holy Prophet Hazrat Muhammad (Sm.) in all situations of our life.

Task: a) Students will write 10 sentences in their script about the importance of Risalat.

b) They will prepare a poster with 10 sentences about the qualifies of the Prophets and Messengers.

LESSON 10

Risalat and Nabuwwat for Expanding of Moral Values

Islam a religion of morality. All the issues of belief, rules and regulations, teachings and ideals of Islam play an important role in promoting morality and human values. Risalat and Nabuwwat are indispensable issues in the Islamic philosophy of life. Nabuwwat and Risalat imply the responsibilities of the Prophets and Messengers. The conveyance of the words and instructions of Allah the Most High to mankind is called Nabuwwat and Risalat. Nabuwwat and Risalat can mainly play a two-fold role in the propagation and spreading of moral values in human life.

Firstly, the purpose of Nabuwwat and Risalat is to impart to mankind the knowledge about the existence, introduction and attributes of Allah the Most High, to direct man to truth and beauty. Over and above, these give direction towards the welfare and success of this life and the next. The teachings of Nabuwwat and Risalat lead mankind to peace and discipline. These help a man to guide all his activities to the path directed by Allah the Most High. Thus, it is found that a person who leads his life according to the teachings of Nabuwwat and Risalat is a perfect man. Such a person acquires all human qualities. He abandons beastly habits and cultivates those of a human being. The consciousness of Nabuwwat and Risalat removes all bad habits, obscenities and evil deeds. A man becomes inspired to lead an honest and decent life. He feels encouraged to adopt noble habits and moral conduct. Thus a man gets inspired for moral and human values under the influence of Nabuwwat and Risalat.

Secondly, Nabuwwat and Risalat inspires a man to attain the ideals of the Prophets and Messengers (As.). The Prophets and Messengers (As.) were sinless. They possessed all noble qualities. Their life-stories furnished specimens of excellent character. No wrong, immoral and obscene activities were ever found in their character. Rather it was one of their responsibilities to preserve the ideals of noble principle of morality in all circumstances. Allah the Most High says -

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Meaning: "Ofcourse There is for you the best ideal in the life of the Prophet. " (Sura : Al-Ahzab, Ayat: 21)

In fact, the Prophets and Messengers possessed excellent character. Their life-story and teachings are models for us. Rasulullah (Sm.) said "I have been sent as a teacher." (Ibn Majah)

Rasulullah (Sm.) was a great teacher of humanity. He has taught men humanity and moral values. He has provided directions for unity, brotherhood, help, co-operation, etc. among men. He has spoken of truth, justice and humanity in place of oppression, injustice and immorality. He instructed people to build up excellent characters. He has taught men how to uphold morality by openly practising moral and human values in his own life. He himself said -

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Surely I have been sent to give perfection to noble qualities." (Baihaki)

In fact, all Prophets and Messengers were specimen of excellent character. And of them all, our beloved Prophet (Sm.) was the best. All human qualities existed in his character in the fullest measure.

We enter the Islamic vision of life through belief in Nabuwwat and Risalat. Thus we seek welfare in this life and the next by following the lives and ideals of the Prophets and Messengers. Thus our life and character become decent. Our moral and human values develop. Humanity prevails upon brutality in human society.

Task : Learners will write 15 sentences at home on the importance of Nabuwwat and Risalat in promoting moral values in his note book and show it to the class teacher.

LESSON 11

THE REVEALED BOOKS

Introduction

The word 'Kitab' means a written matter. Other synonyms of it are book, pamphlet, scripture, etc. A revealed book is one sent down from Allah the Most High. In Islamic terminology a book sent down by Allah the Most High for the instruction of mankind is called a Revealed Book. So, a Revealed book is the compilation of the words of Allah. Allah the Most High sent His words to the Messengers through Jibrail (As.). Then the Prophets and Messengers conveyed them to mankind.

CONTENTS OF REVEALED BOOKS

Allah the Most High has presented discussion on many matters. For instance -

a. Introduction of Allah the Most High, relating to His entity ;
b. Description of His attributes ;
c. Description of His Prophets and Messengers ;
d. Description of the foregoing nations ;
e. Description of the tragic end of the rebels and unbelievers ;
f. Description of what are permitted and what are forbidden ;
g. Catalogue of rules and regulations ;
h. Discussions of punishments and warnings;
i. Description of advice and good tidings ;
j. Description of issues relating to belief ;
k. Description of issues pertaining to the next life.

RENOWNED REVEALED BOOKS

Allah the Most High has revealed a total of 104 scriptures. Among them 4 (four) are major and massive, and the rest 100 (one hundred) are booklets. The booklets are called Sahifa. The major 4 books were revealed to 4 prominent Messengers. These are -

1. Tawrat - revealed to Hazrat Musa (As.);
2. Zabur- revealed to Hazrat Daud (As.);
3. Injil - revealed to Hazrat Isa (As.);
4. Quran - revealed to Hazrat Muhammad (Sm.);

The rest 100 booklets were revealed to 4 Prophets. They are –

1. Hazrat Adam (As.). 10 Sahifas were revealed to him;
2. Hazrat Shish (As.). 50 Sahifas were revealed to him;
3. Hazrat Ibrahim (As.). 10 Sahifas were revealed to him;
4. Hazrat Idris (As.). 30 Sahifas were revealed to him.

IMPORTANCE OF BELIEF IN REVEALED BOOKS

It is one of the important matters is to believe in the Revealed Books. Without belief in the Revealed Books, the main issue of Iman becomes shaky, because

man has come to know about Allah the Most High, the Prophets and the Messengers, the Angels, life after death, etc. from the revealed books. We have come to know about these matters from the Holy Quran. If anyone disbelieves in the revealed books and the issues mentioned in them, he naturally rejects the other issues of Iman. So, it is indispensable to believe in the revealed books. Otherwise, it is not possible to become a perfect believer.

The revealed books are the most reliable sources for all types knowledge and wisdom (science). We can know about the universe, creation of man, the next life, etc. through them. The right direction and guidance for leading human life are available in the revealed books. Belief in the revealed books inspires us to practise these matters in our practical life.

AL-QURAN, THE LAST REVEALED BOOK

Al-Quran is the word of Allah the Most High. Allah the Most High has revealed it to Prophet Muhammad (Sm.), the last and the greatest Prophet through Jibrail (As.) for the guidance of mankind. It is Al-Quran which is the last and the greatest revealed book.

The first 5 Ayats of Sura Alaq were revealed to Prophet Muhammad (Sm.) at the age of 40 when he was absorbed in meditation in the cave of Hira. Thus began the revelation of Al-Quran. Then the rest of Al-Quran was revealed in piecemeal during the 23 years of the Prophethood of Rasul (Sm.) as and when necessities arose.

Al-Quran is divided into 30 parts. Each part is termed as Para. The number of Suras is 114 and that of Ruku (section) is 558.

NOMENCLATURE OF AL-QURAN

'Quran' means that what is recited. Al-Quran is the most widely read book in the world. Al-Quran is recited compulsorily in the obligator prayers five times a day.This great book is called the Quran from this angle of view.

The other meaning of the Quran is to collect or assemble. The teachings and basic principles of all the previous revealed books have been gathered in it. Hence it is called the Quran.

Al-Quran has got a good number of other names. The more prominent among them are:

1. Al-Kitab (ٱلْكِتٰبُ) - the book.
2. Al-Furqan (ٱلْفُرْقَانُ) - the denominator of truth and falsehood.
3. Al-Hikma (ٱلْحِكْمَةُ) - the knowledge, wisdom.
4. Al-Burhan (ٱلْبُرْهَانُ) - the manifest proof.
5. Al-Haqq (ٱلْحَقُّ) - the truth.
6. An-Noor (ٱلنُّوْرُ) - the light.
7. Al-huda (ٱلْهُدٰى) - the guidance.
8. Al-Zikr (ٱلذِّكْرُ) - the command, warning.
9. Al-Shifa (ٱلشِّفَاءُ) - the cure.
10. Al-Majid (ٱلْمَجِيْدُ) - the honoured, majestic.
11. Al-Mauiza (ٱلْمَوْعِظَةُ) - the good or excellent advice.
12. Al-Rahmat (ٱلرَّحْمَةُ) - the favour, blessing, mercy, etc.

CHARACTERISTICS AND GREATNESS OF AL-QURAN

Al-Quran is the best and most prestigious book. It is endowed with exceptional features as distinct from other books and even from other revealed scriptures. There is no other book parallel to it.

Al-Quran is a complete and perfect book. This book is the repository of all knowledge and science. The basic principles of all matters are contained in it. Allah the Most High says -

مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ

Meaning: "We have not left anything unmentioned in it." (Sura: Al-Anam, Ayat :38) So, Al-Quran is a complete book. The proper directions in matters relevant to human life are available in this book.

Al-Quran is the final revealed book. Allah the Most High has declared Islam as a complete code of life. Consequently, no other Prophet or Messenger will arise. Nor will any other book be revealed. It is the teachings of Al- Quran that shall remain valid till the Last Day. Besides, all the gist of the former revealed books is extant in Al-Quran. So, it is the final and the best revealed book.

Al-Quran is a book free from any doubt. No book on earth is absolutely faultless or irrefutable but Al-Quran is faultless and it is above suspicions as well. It does not contain any matter that may arouse suspicions. Allah the Most High says -

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ

Meaning: "This (Al-Quran) is that book in which there is no doubt." (Sura: Al-Baqara, Ayat: 2)

As a universal book too, the status of Al-Quran is unique. It is not confined to any country, age or race. Rather it is an admonition and guidance for all men of all ages. So, it is a universal book. Al-Quran is the only undistorted book. Not a single harkat (vowel sign) or nuqta (dot/point) of it has been changed from the time of revelation till this day. Allah the Most High is its Custodian (Protector). He says-

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝

Meaning: "It is We that have revealed Al-Quran and We are surely its preserver." (Sura: Al-Hijr, Ayat: 9)

In fact, Al-Quran is an undistorted and unaltered book. No addition, correction, revision, extension or contraction has occurred in it till today.

Al-Quran is the greatest book and a prestigious scripture. The best of Arabic literature, history, prophecy, science, mystery of creation, etc. are neatly written in it. As this is the word of Allah, its dignity is also as matchless as His. Allah the Most High says -

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝ فِيْ لَوْحٍ مَّحْفُوْظٍ ۝

Meaning: "Indeed it is the holy Quran which has been inscribed on the protected plate." (Sura: Al-Buruj, Ayats: 21-22)

Al-Quran is the word of Allah the greatest. It is conspicuous for its unique features and magnificence. It is sacred and free from change, distortion, addition and subtraction. It is this that is the greatest and final revealed book.

We shall understand the Greatness of the holy Al-Quran. We shall read Al-Quran with devotion and veneration, acquire proper knowledge of its teachings and implement them in our practical life. It is Al-Quran that will be our guide in life.

Task: a) Students will prepare a list about the subject-matter of Al-Quran.
b) Students will prepare a list of 10 names of Al-Quran.

LESSON 12

Role of Revealed Books in Moulding Moral Life

The books that Allah the Most High revealed to the prophets and messengers for the guidance of those who went astray are the revealed scriptures. The revealed books are the words of Allah the Most High and contain His commands and prohibitions. The revealed books play a very important role in human life guiding man to the path of morality and ideals.

The revealed books furnish to man the idea about the essence, attributes and the power of Allah the Most High. Besides, man can learn from Al-Quran about the next life, heaven, hell, etc. The knowledge of such matters inspires man to build up a true and beautiful life.

Allah the Most High describes the life-story of the prophets and messengers in the revealed books. Alongside, He also reveals there the stories of success of their pious and faithful followers. Man can know these stories and events through these revealed books. He can understand the importance of morality as the key to success. As a result, man is inspired to build up a moral life. Side by side with events connected with Prophets and Messengers, events related with the unbelievers, polytheists and sinners are also narrated. The purpose behind this is that man may derive instructions from those events. Allah the Most High has narrated the events of Firauns, Namrud, Karun, etc. in Al-Quran, the last and the greatest revealed book. The stories of such sinful races as the Aad, the Samud, etc. have also been narrated. We come to know of their tragic end resulting from their ingratitude, disobedience, pride and vanity, sin, lies, immoral and indecent activities. All these events restrain us from immoral and unjust deeds and inspire us to lead an honest and noble life.

Knowledge or instruction is a kind of light. It opens the inner sight of man. An educated man is aware of the causes of failure and the steps to success. A well-educated man is possesses of a moral and elevated character and gets peace and success in both this and the next life. The revealed book is the best source of knowledge. The revealed book guides man to all kinds of good. Allah the Most High says about Al-Quran-

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝

Meaning: "This is that Book in which there is no doubt. It is a guide for the pious." (Sura: Al-Baqara, Ayat: 02)

Al-Quran is the store-house of all knowledge. All the basic principles and gist of knowledge and science are correctly described in this book. Thus the teachings of Al-Quran make man properly educated and help them to develop his morality.

Man has been commanded in the revealed books to follow the ideals of morality. High ideals and noble qualities have been nicely narrated in them. Alongside, such deeds and habits that violate moral conduct have been warned against and prohibited. Many instances of humanism are found in the revealed books like the Tawrat, the Zabur, the Injil, etc. The validity of all other revealed books has been revoked. Above all, Al-Quran contains the complete guidance to morality. Human life becomes bedecked with morality, beauty and peace by following this book.

Task: Students will show the teacher 10 sentences written by them on the role of the revealed books in moulding a moral life.

LESSON 13

AKHIRAT

Introduction

'Akhirat' means the 'After-Life'. The life to come after man's death is called 'Akhirat'. There are two phases in man's life. These are this life here and the hereafter. This life here is the worldly life. And the new life that begins immediately after man's death is called the hereafter or Akhirat.

Akhirat is the unending life. It has a beginning but no end. It is man's eternal abode. In Akhirat man will be asked to account for his worldly deeds. These good deeds will be rewarded with paradise and the bad deeds will bring punishment in hell.

IMPORTANCE OF BELIEF IN AKHIRAT

Akhirat is one of the important issues of Iman. In the Islamic view of life, belief in Akhirat is indispensable. The importance of this belief is also immense. Without belief in Akhirat, it is not possible to become a Mumin (believer) or Muttaqi (Allah-fearing).

Allah the Most High says - وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Meaning: 11And they (the Allah-fearing) hold firm belief in Akhirat." (Sura : Al-Baqara, Ayat : 4)

In addition to belief in Tawhid and Risalat, belief in Akhirat also is very essential. No one can become a Mumin or Muslim without belief in Akhirat. For success in the next life and entering paradise, one must believe in Akhirat. Without faith in Akhirat, man deviates from the true path and goes astray. Allah the Most High says -

وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا ۢ بَعِيْدًا ○

Meaning: "And if one disbelieves in Allah, His Angels, His Scriptures, His Prophets and the Last Day, one will deplorably go astray." (Sura: An-Nisa, Ayat: 136)

Belief in Akhirat restrains man from sin and inspires him to virtuous deeds. For, the man believing in Akhirat knows that he will have to stand before Allah in Akhirat and account for all his deeds on earth. As a result a man believing in Akhirat is inspired towards good deeds and refrains himself from evil deeds. Thus man shuns bad conduct and acquires good manners. On the other hand, he who disbelieves in Akhirat indulges in sin and indecent activities in the first chance available. For he does not have faith in accountability in the next life. Thus disbelief in Akhirat leads to spread of oppression and sinfulness on earth. A man believing in Akhirat cannot ever indulge in sinful and obscene acts.

On the other hand, belief in Akhirat is very important for human life. It renders a man's life responsible, clean, pure and graceful.

Therefore, we shall develop firm faith in Akhirat and for salvation in the Akhirat we shall perform honest and nice deeds and lead our life by following Islamic rules and regulations.

LESSON 14

SOME STAGES OF AKHIRAT

Akhirat is the next life. The life after death is termed as Akhirat. That life is ever-lasting and un-ending. That life has no end. Akhirat or the next life has a good number of stages. We shall briefly know about the different levels or phases of Akhirat.

a. Death

Akhirat or the next life starts with death. So, death is the gate to next life. Allah the Most High has determined the death of all living creatures. He says -

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Meaning: "Every living being must experience the taste of death." (Sura : Al-e-Imran, Ayat : 185)

No living creature will escape death. Small and big, rich and poor, healthy and sick, ruler and the ruled - none will be able to avert death. All shall die at the fixed hour not withstanding possessing immense power and living in a well-protected residence. Besides this, the death of other animals is also inevitable. Allah the Most High says -

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ

Meaning: "Wherever you stay, death shall catch hold of you, even if you take your place in high and strong towers." (Sura: An-Nisa, Ayat: 78)

Life of Akhirat starts right after death. A virtuous man embraces death with Allah's mercy and the death of sinners is painful.

b. Qabr (Grave)

The time from death till resurrection is called the life of the grave. It is also called 'Barzakh'. Allah the Most High alludes to it---

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ○

Meaning: "And they will head towards the Barzakh till the Day of Resurrection." (Sura: Al-Muminun, Ayat: 100)

After the earthly life ends, man is placed in the grave. Then two angels of the name of Munkar and Naqir visit the grave. They will ask three questions to the buried man. These are -

1. مَنْ رَّبُّكَ ؟ -Who is your Lord?

2. وَمَا دِيْنُكَ ؟ - What is your faith?

3. وَمَنْ نَّبِيُّكَ ؟ -Who is your Prophet? or وَمَنْ هٰذَا الرَّجُلُ ؟ -Who is this man? (Pointing to the Messenger (Sm.)

Those who were not buried will also be asked three questions. Those who have led their earthy life according to Islam will be able to give correct answers to these questions. For them the life in grave will be peaceful. And those who have not followed Islam will not be able to give proper answers to all these questions. They will say. "Alas! We do not know." They will suffer punishment their during life in grave.

c. Qiyamat (The Doomsday)

The discipline of Aqaid denotes two situations.

First, 'Qiyamat' means the Doomsday' (absolute destruction). Allah the Most High has created this universe for man. And He has created man for His servitude. But a time shall come when not a single person will remain to worship Allah. Even none will be found to remember or take His name. All men will indulge in wrong doing and disobedience. At that time Allah the Most High will destroy this universe. Hazrat Israfil (As.) will blow his trumpet at the command of Allah. As a result, the Sun, the Moon, and the stars will drop down, hills and mountains will be scattered like cotton, all that lie inside the surface of the earth will come out. All creatures will die and the entire universe will be destroyed. Then it is only Allah that will remain. No one else will survive. This total destruction of the universe is called Qiyamat.

Secondly, Qiyamat means to stand up. Allah the Most High will revive all creatures after a long time. At the command of Allah, Angel Israfil (As.) will again blow his trumpet. Then man will come to life again to assemble in the field of Hashr to account for his activities. Coming out from the grave at that time is called Qiyamat. This is also called the Day of Reckoning (Yawmul Baas).

About these two states of Qiyamat Allah the Most High says-

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ۖ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ○

Meaning: "And the trumpet will be blown. As a result all in the heavens and the earth will suffer a swoon except those whom Allah does not desire. Then the trumpet will be blown again. Instantly they will come to life and gaze while standing." (Sura : Zumr, Ayat : 68)

d. Hashr (Grand Assembly)

Hashr is the grand Assembly. All men and animals will come to life after death at the command of Allah. All will assemble in the field of Hashr at the call of an angel. This field is vast and well ordered. All men from the first to the last one that lived on earth will assemble in this field. This grand assembly of men is called Hashr.

The day of Hashr is the day for accounts and accountability. On this day, Allah the Most High will be the only Judge. Allah the Most High says -

مٰلِكِ يَوۡمِ الدِّيۡنِ ؕ

Meaning: "He (Allah) is the Lord of the Day of Judgment." (Sura : Al-Fatiha, Ayat : 3) On that day the accounts of man's entire activities will be taken. In the field of Hashr man will be given his record of deeds (Amal Nama). Those who are virtuous will get the record of deeds in the right hand. And the sinners will get their record of deeds in the left hand.

The field of Hashr is a place of horrible hardships. On that day the sun will take its place very close above the head. Man will be sweating under intense heat. On that day there will be no shade except that of his Throne. (Aarsh)

Seven classes of men will find their place under the Aarsh. One class will consist of those who worshipped Allah in youth. There will be no arrangement of drinking water in the field of Hashr. The only water will be of the Pond of Kawthar. Our beloved Prophet Hazrat Muhammad (Sm.) will offer water from the Pond of Kawthar to his true followers. On the other hand, the sinners will suffer terrible hardship from thirst.

In fact, the virtuous will get various facilities in the field. On the contrary, the sinners will suffer terrible punishment in the field of Hashr.

e. Mizan (The Balance)

'Mizan' means an instrument or balance for measurement. The Balance that Allah the Most High will install in the field of Hashr for measuring the deeds of man is called the Mizan. Allah the Most High says - وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

Meaning: "And on the Day of Resurrection we shall install the Mizan of Justice." (Sura: Al-Ambiya, Ayat: 47)

The sins and virtues of man will be weighed on the balance. He that will find the right hand of balance heavier will enter the paradise. And he that will find the left hand of Mizan heavier will find his place in the hell.

f. Sirat (The Bridge)

Sirat literally means path, way, bridge, method, etc. In the terminology of Islamic Sharia (t), Sirat means a dark bridge installed over the hell. A virtuous servant (of Allah) will enter the paradise after crossing this bridge. In the next life all men will have to Pass over this bridge. In the holy Quran, Allah the Most Great says about Sirat -"And every one of you will have to pass over it, it is an inevitable decision of your Lord." (Sura: Maryam, Ayat :71)

The holy Prophet (Sm.) says, يُوْضَعُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ

Meaning: "The Bridge will be placed over the hell." (Musnadi Ahmad)

Allah the Most Great will permit His virtuous servants to go to heaven. The virtuous will cross the bridge to enter the paradise. The bridge will widen in proportion to their virtues. The believers will cross the bridge with ease as entitled by virtue of their good deeds. Some will cross in lighting rapidity, some at the speed of a storm, some at that of a horse, some running, some walking and still others crawling,

The Sirat is a dark bridge. A Mumin or virtuous man will find light there. But those who are not Mumin and those who are sinners will not find light arranged for them. So, he who has firm faith and done good deeds.the sirat will be more lighted for him. He will pass the bridge easily in the light of Iman.

On the contrary, those who are not Mumin and are sinners, Allah will order them to go to hell. The Sirat is a very frightful place for the inmates of hell. For them the Sirat will be narrower than a string of hair and sharper than a sword. Under such conditions they will not be able to cross the bridge by any means. Rather they will fall into the hell in a very pitiable manner.

So, we shall believe in Sirat. To cross the bridge with ease we shall become real Mumin and do more and more good deeds and abandon sinful acts. We shall lead our daily life according to the orders and prohibitions of Allah and His Messengers.

g. Shafaat (Intercession)

'Shafaat' means to recommend, to request, etc. In the terminology of the Islamic Shariat the recommendation of the Prophets and Messengers and other favourite servants of Allah for the welfare and forgiveness from Allah is called Shafaat.

On the day of Qiyamat Allah the Most High will take the account of activities of men. Then He will fix up paradise or hell for everyone according to their deeds. Then Allah the Most Great will order the virtuous to go to heaven and sinners to go to hell. The Prophets and Messengers and other favourite persons of Allah will approach Him with recommendations. As a result many sinful persons will be pardoned. After this they will be permitted to leave the hell and enter the heaven.

Again, recommendations will be offered this day for many virtuous persons as well. As a result their status will be elevated.

On the Day of Resurrection all men will be gathered in a vast field. On that day the sun will be very near. Men will find themselves in unbearable sorrow and distress. At this critical time they will approach Hazrat Adam (As.), Hazrat Nuh (As.), Hazrat Ibrahim (As.), Hazrat Musa (As.) and Hazrat Isa (As.) with request to intercede with Allah to start the process of judgement. All of them will express their inability. Under such circumstances, all men will approach the holy Prophet Muhammad (Sm.) with the same request. Then the holy Prophet Muhammad (Sm.) with intercede with Allah the Most High.

On the other hand, on the Day of Resurrection, recommendations will be made for seeking pardon for the sinners and elevating the status of the virtuous. The Prophets and Messengers, the Angels, the Martyrs, the Ulama, the memorizers of Al-Quran will have this privilege. That Al-Quran and Siyam/ Roza (Fasting) will intercede on the Day of Resurrection is mentioned in the Hadith as well.

On the Day of Qiyamat the Messengers and Prophets and the virtuous servants of Allah will make recommendation to Him. Allah the Most High will accept these recommendations and bless many men with paradise. However, the highest power of recommendation will be held by our beloved Prophet Hazrat Muhammad (Sm.). He himself has said أُعْطِيتُ الشَّفَاعَةَ

Meaning: "I have been granted the right to make recommendations." (Sahih Al-Bukhari and Sahih Muslim)

In another Hadith Rasul (Sm.) has said- "I shall recommend for men outnumbering the bricks and stones on the earth." (Musnad Ahmad)

Shafaat is a vast favour. It will not be possible to achieve success, well-being and paradise on the Day of Qiyamat without the recommendation of the great Prophet Muhammad (Sm.).

So, we shall believe in Shafaat. We shall love Allah and His Messenger (Sm.). We shall lead our life by following the directions-both positive and negative of Allah and His Messenger (Sm.). Thus we shall be able to enter paradise on the recommendation of our beloved Prophet (Sm.).

h. Jannat (Heaven)

Jannat means Park, Garden, a bedecked grove. In the Islamic parlance, the comfortable place that has been prepared for the righteous persons in the next life is called Jannat (Heaven). All kinds of amenities exist in heaven. The faithful will abide there forever. They will meet their virtuous parents, wives and children, friends and allies, kith and kin there. They will instantly get whatever they will desire. Allah the Most High says - "There (in jannat) all things that you wish for are stored up as well as such other things that you may place order for. This hospitality is from Allah the Most Merciful." (Sura: Ha-mim Ash-Sajda, Ayats : 31-32)

In fact, the happiness and peace of Jannat are unbounded. They cannot be exhausted by description. In a Hadith-i-Qudsi, Allah the Most High Himself says - "We have prepared for our virtuous servants such bounties as no eyes have ever seen, no ears have ever heard and no human heart has ever imagined." (Sahih Al-Bukhari)

Allah the Most High has kept ready eight heavens for the faithful. These are- 1) Jannatul Firdous, 2) Daarul Maqam, 3) Daarul Qarar, 4) Daarus Salam, 5) Jannatul Mawa, 6) Jannatul Adn, 7) Daarun Naim and 8) Daarul Khuld.

Jannat is the abode of extreme happiness. Those who will follow Islam completely will get the Jannat in the afterlife. It will be possible to gain Jannat by following the commands of Allah the Most High and the Sunnah (practices) of Rasulullah (Sm.).

Allah the Most High says -

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۙ

2025

Meaning: "A man who cherishes the fear of appearing before his Nourisher and keeps himself aloof from evil inclinations, Jannat will be his abode." (Sura : An-Naziat, Ayats : 40-41)

So, to get Jannat we also shall always fear Allah, follow His orders and prohibitions, and build up excellent characters by saving ourselves from unjust and sinful acts. Allah the Most Great will be pleased with us and we shall gain Jannat in the next life.

i. Jahannam (Hell)

Jahannam is the place of punishment. As there is provision for Jannat for the Mumins, likewise there is place of punishment for the sinners. And Jahannam is that place of punishment. Jhannam is also called نَارٌ (Naar) meaning fire.

Jahannam is the place for eternal punishment. Its punishment is horrible. The measure of punishment for a man will be determined in conformity with the volume of his sins . The fire of jahannam is very hot. Rasulullah (Sm.) has said-

نَارُكُمْ جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءًا مِّنْ نَّارِ جَهَنَّمَ

Meaning: "The fire of your world is 1/70th (one seventieth) part of the fire of Jahannam." (Sahih Bukhari)

Everything of the human body including the bone, skin, flesh will be burnt. But this will not cause his death. Rather his body will return to its original position at the command of Allah the Most High. It will again be burnt. Thus the process shall continue.

Jahannam is the habitat of snakes and scorpions. The food there is big thorny captress.The drink of the dwellers of Jahannam will be blood and pus. To sum up, Jahannam is a very painful place. Allah the Most High says- "Those who disbelieve will find garments of fire ready for them, hot water will be poured over their heads. Consequently whatever there is in their bellies as well as their skin will melt down and there are iron hammers for them. Whenever they will want to get out of Jahannam, they will be led back there. And they will be told, get the taste of the pain of burning." (Sura: Hajj, Ayats: 19-22)

Allah the Most High has kept ready seven hells for the punishment of the sinners. These are 1) Jahannam, 2) Habiya, 3) Jahim, 4) Saqar, 5) Sayir, 6) Hutama, 7) Laza.

Jahannam is the place for eternal punishment. Allah the Most High says-

فَأَمَّا مَنْ طَغٰى ۝ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝ فَإِنَّ الْجَحِيْمَ هِيَ الْمَأْوٰى ۝

Meaning: "Then he who transgresses limits and gives prominennce to the worldy life, for him Jahannam is the abode." (Sura: An-Naziat, Ayats: 37-39)

Those that have Iman but their sins are in excess, such Mumins also will suffer the punishment of hell. However, they will get redemption from hell after the end of punishment for their sins.

We shall remain free from all types of sins. We shall become true Mumins. We shall pay allegiance to Allah and His Messenger (Sm.). Only thus we shall escape the fire and punishment of hell.

Task: Students will make a list of the various stages of life in Akhirat.

LESSON 15

Role of Belief in Akhirat in Forming a Pious and Moral Life

Akhirat is the next life. The life after death is called Akhirat. Akhirat is the unending life for man. It is everlasting. On the contrary, earthly life is temporary. In fact, earthly life is the ground of preparation for Akhirat. It has been said-

اَلدُّنْيَا مَزْرَعَةُ الْاٰخِرَةِ

Meaning: "The world is the harvesting field of the Akhirat." (Proverb)

As man cultivates the land of crops, sows seeds and nourishes them, so does he get the harvest. If a farmer does not take proper care of his farmland, he does not get good harvest. Likewise the return for worldly acts will be given in Akhirat. If a man does good deeds in this world, he will be rewarded in Akhirat. And if he does evil deeds, he will suffer punishment.

The Qabr (grave), the Hasr in (congregation), the Mizan (balance), the Sirat (bridge), Jannat (paradise), Jahannam (hell) etc.– each one is a step or stage of the life of Akhirat. Accordingly, to the Islamic belief, one who believes and does good deeds, will enjoy a peaceful life in Akhirat. Starting from the grave, he will get happiness, peace and success in every stage of Akhirat. On the other hand, a person who will be disobedient in this life and indulge in sinful acts, will suffer pain in all the phases of Akhirat. His abode will be Jahannam (hell).

Belief in Akhirat is very important for building up the earthly life. For belief in Akhirat compels man to lead this life by following morality and ideals. A

person who believes in Akhirat himself takes stock of his own activities daily. Thus by rectifying his faults through self-criticism everyday he comes to possess to a moral character.

In Akhirat the virtuous man will be admitted into Jannat (heaven). Jannat is the place of eternal peace. The hope of Jannat renders man virtuous in his earthly life. Man performs good deeds and feels inspired towards good deeds from the hope of getting Jannat and the amenities contained therein. For Jannat cannot be gained without faith in and love for Allah as well as good acts. Allah the Most High says -

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ○

Meaning: "Surely those who have reposed faith and done good deeds there is for them Jannat beneath which flow rivers. It is the greatest success." (Sura: Al-Buruj, Ayat: 11)

Thus the hope of gaining Jannat in the next life helps man to become virtuous. Jahannam is a place of intense suffering. There is painful punishment of snakes, scorpions and fire. The sinners, the disobedient and evil doers of this earthly life will be punished in Jahannam in the next life. Allah the Most High says -

فَاَمَّا مَنْ طَغٰى ○ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ○ فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ○

Meaning: "Then he who transgresses and gives preference to the earthly life, it is Jahannam that his adobe will be." (Sura: An-Naziat, Ayats: 37-39)

The fear of punishment in Jahannam helps man to restrain from injustice and sin. It is the act of the dwellers of Jahannam to disobey the commands of Allah the Most High and to indulge in unjust and immoral activities with the instincts of worldly greed and avarice. So, men safeguard themselves from these deeds for fear of Jahannam and show loyalty to Allah the Most High.

Alongside major injustice and immoral acts, belief in Akhirat also restrain man from petty sins and dishonest practices. Allah the Most High says -

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ○ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ○

Meaning: "If anybody performs an atom of good deed, he will see it. And if anybody performs an atom size of evil deed, he will see it." (Sura: Al-Zilzal, Ayats: 7-8)

Allah the Most High will critically review all acts of man, good or bad, however little it might be. Then these will be either rewarded or punished. So, belief in Akhirat restrains human beings from all forms of wrongs, big or small, manifest or hidden and inspires them to lead sin-free, virtuous and morally sound life.

We shall have firm faith in Akhirat, and keep our worldly life free from sin. We shall be virtuous and accustomed to a life of morality.

Task: Students will write 10 sentences on the role of belief in Akhirat in forming a noble and moral life and display them in the classroom.

EXERCISE

MULTIPLE CHOICE QUESTIONS :

1. Complete faith in the basic issues of Islam is called -

   a) Iman b) Islam

   c) Ihsan d) Insaf

2. The meaning of the word 'Al-Hikmatu' is -

   a) Advice b) Wisdom

   c) Light d) Favour

3. The Hypocrites will stay at the lowest layer of hell, because they -

   i) are identified persons in society

   ii) conceal unbelief in the heart

   iii) are more harmful than the unbelievers

Which one of the following is correct?

a) i and ii b) i and iii

c) ii and iii d) i, ii and iii

Read the Following Passage and Answer Questions 4 and 5

The system of rising and setting of the sun has remained the same from the beginning of the creation of the earth. Having seen this, Mr. Sultan thinks that the earth will not be destroyed.

4. Which of the following does Mr. Sultan disbelieve in?

   a) Qabr b) Hashr

   c) Qiyamat d) Mizan

5. On the basis of Mr. Sultan's conception, he may be called a -

   a) Kafir b) Mushrik

   c) Fasiq (Transgressor) d) Munafiq

CREATIVE QUESTIONS :

1. Farid and Salim are two friends. Both of them went to a place of interest. On seeing the beauty of clay built images and artistic design of stones charmed by them, Farid bowed his head to show respect like offering sizdah. After this whole having tiffin at the canteen they discussed different aspects of Islam. Selim expressed his opinion that it is logical to main the sequence of the appearance of Nabis and Rasuls.

a. What is the practical meaning of Islam?
b. Why is it essential to believe in Akhirat?
c. Explain what matter has to come out from Farid's behaviour?
d. Justify Salim's opinion about the appearance of Nabis and Rasuls?

2.

PERSPECTIVE -1

No officer of the institution, name of which begins with the letter 'S,' does not have professional training, not even any diploma certificate. Still they are carrying on sensitive experiments and vaccinating the people in the guise of physicians and nurses. Taking advantage of this situation, they are earning huge amounts of money. (Abridged: The ProthomAlo, 05 July, 2012)

PERSPECTIVE -2

If the misuse of antibiotic keeps on increasing at this rate, very soon the human race will face defeat in the war of saving life against germs. There has been unbridled use of antibiotics for more production in less time by keeping livestock immune from diseases. Many farmers use antibiotics as growth promoters to increase poultry production, that is, physical growth of the poultry. 300 mg. of cholesterol is found in an egg in which antibiotic has been applied and it is very dangerous for a heart patient. (Jugantar, 12 September, 2012, abridged)

a. Which is the only code of life before Allah?

b. Explain the nature of Tawhid.

c. Which matter has been exposed in Perspective 1 Explain in the light of the textbook.

d. Analyze the matter revealed in Perspective 2 in the light of the role of belief in Akhirat in forming a righteous and moral life.

CHAPTER TWO

SOURCES OF SHARIAT

Islam is not a mere religion. Rather it is a complete code of life. It is the aggregate of the universal and eternal rules and regulations. Side by side the issue of faith, all behavioral aspects also have been discussed in Islam. Allah the Most High has provided various rules and regulations and directions of mutual conduct for the utmost welfare of mankind. These rules and regulations vouchsafed by Allah the Most Great are called the Shariat. One of the obligations of Shariat is to obey the commands and prohibitions of Allah the Most High and the Holy Prophet (Sm.) and to owe allegiance to them in all matters. Total success in this world and the Akhirat can be achieved by complete obedience to these and by following them. In this chapter, we shall know about the introduction and importance of the Islamic Shariat, side by side, we shall get a brief idea about the sources of Shariat.

After reading this chapter, we will be able to -

- describe the conception of Shariat and its sources and the importance of Shariat;
- narrate the brief history of the preservation and compilation of the Quran and Hadith;
- explain the number of Makki and Madani suras and narrate their features;
- narrate the importance and excellence of the recitation of Al-Quran;
- recite from memory the selected suras correctly;
- narrate the teachings of the selected suras alongwith their meaning and background (Shan-i-Nuzul);
- inspire to implement the teachings of the selected Suras in their own life;
- narrate the meaning and teachings of ten selected Hadith;
- explain the importance of Hadith in acquiring such virtues as patience and tolerance;
- practise to build up a life characterized by human and moral values in the light of the teachings of the selected Hadith;
- narrate the introduction and origin of Ijma;
- narrate the nature/type of Qiyas;
- discuss the various terminologies of the Shariat.

LESSON 1
SHARIAT (شَرِيْعَةٌ)

Introduction

Shariat is an Arabic word. It means way, path, etc. It is also used in the sense of a way of life, laws, rules and regulations, etc. In a wider sense Shariat is such a clear and distinct path by following which a man can safely and gracefully reach his own destination. In the Islamic terminology, the Islamic working principle or the Islamic way of life is called Shariat. In other words, the Islamic laws, rules and regulations are aggregately called Shariat. That means whatever commands and prohibitions and guidance Allah the Most High and His Messenger (Sm.) have provided for the regulation of man's life are called the Shariat.

About Shariat Allah the Most-High says -

ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ○

Meaning: "Then we have established you on the Shariat by Our command. So you follow it and you shall not follow the whims of the ignorant." (Sura : Al-Jasia, Ayat : 18)

Subject-Matter and Scope of Shariat

The subject-matter of Shariat is very wide. It is the comprehensive and complete code of life. It contains the rules, regulations and directions about all matters relating to man's life. Allah the Most-High says -

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ط

Meaning: "This day I have completed my favours upon you and chosen Islam for you as your religion." (Sura: Al-Maida, Ayat: 3)

So, it has been understood that the subject-matter and scope of the Islamic Shariat are very wide. The Muslim scholars have divided the subject-matters of Shariat into three main heads, such as -

a. Aqida or the issues of faith;
b. Rules and principles of morality and conduct;
c. Laws and rules relating to practical life.

In fact, all kinds of conduct and behaviour, thoughts and spirit are included in the three categories as mentioned above. There is no act or deed whatsoever outside the purview of Shariat.

Importance of Shariat

The importance of Shariat in human life is immense. Shariat is the aggregate of the commands, prohibitions, rules and regulations offered by Allah the Most Great and His Messenger (Sm.) So, the observance of Shariat by man pleases Allah the Most High and His Messenger (Sm.) On the contrary, rejection of the Shariat is tantamount to rejection of Allah the Most High and His messenger (Sm.) No Muslim can do such an act. Even observance of a certain part and rejection of another are also a major sin (Kufr). A person guilty of this offence is punishable by law. Allah the Most High says - "Do you then believe in a certain portion of the Book and reject another? Those among you who do this there are for them insult and reproach. And on the Day of Resurrection they will be cast into hell for severe punishment." (Sura:Al-Baqara, Ayat: 85)

Shariat is the guidance and direction for human life. The Islamic rules and prohibitions can be known through it.

One can also know from it what is halal (lawful) and what is haram (prohibited), etc. The knowledge of Farz, (practices), wazib (Necessary practices), Sunnat (emulation of practices of the prophet), Nafal (practices) and other matters are also available through the teachings of Shariat. The various teachings about excellent character and morality too have been described in Shariat. So for a smooth and nice conduct of life Shariat is indispensable.

Besides that, Shariat also teaches us the methods, rules and regulations of worship. The knowledge of Salat (Prayer), Sawm (Fasting during the month of Ramadan), Hajj (Pilgrimage to Makkah), etc. along with such details as to how, where and when these have to be performed can also be known through the descriptions of Shariat. The ways of attaining personal purity, family and social amity, etc. are included in the Shariat. Obviously the role of Shariat in the total conduct of a man's life is very important.

Sources of Shariat

Shariat is the Islamic way of life. It is the sumtotal of the commands and prohibitions and directives as given by Allah the Most High and His Messenger (Sm.). Subsequently two more sources of Shariat were determined on the support and indications from Al-Quran and the Sunnah. These are Ijma and Qiyas. So, we can say that the sources of Shariat are four. These are -

1. Al-Quran (اَلْقُرْاٰنُ)
2. Sunnah (اَلسُّنَّةُ)
3. Ijma (اَلْاِجْمَاعُ)
4. Qiyas (اَلْقِيَاسُ)

We shall gradually learn about these four sources.

Task: Students will write at home 10 sentences about the introduction and importance of Shariat and present it in the class.

LESSON 2

FIRST SOURCE OF SHARIAT: AL-QURAN

The first and the most prominent source of Shariat is Al-Quran. The original source of all the rules and regulations of the Islamic Shariat is Al-Quran. It is on this base and structure that Islamic Shariat is founded. Al-Quran is the irrefutable and authentic document of Shariat. The basic principles and indication of all matters necessary for human life are available in Al-Quran. Allah the Most High says-

وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ

Meaning: "We have revealed upon you the Book as a clear explanation of every matter." (Sura: An-Nahl, Ayat: 89)

Al-Quran is the sacred word of Allah, the Most High. It is the final and the greatest revealed book. Allah the Most High revealed this book to the Holy Prophet Hazrat Muhammad (Sm.) through the mediation of Hazrat Jibrail (As.). This book has been revealed in Arabic language. The clear basic principles and direction for guidance of man's life are contained in Al-Quran as the main source of the Islamic Shariat. Allah the Most High says-

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ

Meaning: "And for (the benefit of) man I have extensively used various examples, parables and metaphors in this Quran." (Sura : Bani Israil, Ayat : 89)

The majestic Quran is revealed in simple and easy language. There is no ambiguity, terseness or complication in it. Rather, many matters have been described in it in a very decent and simple language. A very ordinary man also can take lessons from it. Allah the Most High says-

فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

Meaning: "Then we have made it (Al-Quran) easy (to understand) in your language so that they can derive advice (from it.)." (Sura: Dukhan, Ayat: 58)

REVELATION

Al-Quran is the word of Allah, the Most High. It is inscribed in the 'Loa-hi-Mahfuz' or the protected tablet. Allah the Most High says about this -

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ ۝

Meaning: "Indeed it is the holy Quran which has been inscribed on the protected plate." (Sura: Al-Buruj, Ayats: 21-22)

Allah the Most High sent down the entire Al-Quran from the Lao-hi-Mahfuz to the place called 'Bayt Al-Izzah' first in the Night of Qadr (Night of Power). The Bayt Al-Izzah is a special place in the first sky (of the earth).

When the holy Prophet (Sm.) was absorbed in meditation in the cave of Hira, the Angel Jibrail (As.) came down there with the first five Ayats of the sura Alaq of Al-Quran on express command of Allah, the Most High. This was the first incident of the revelation of Al-Quran on earth. From then onwards Al-Quran was revealed to the holy Prophet (Sm.) at different times when required under the special circumstances.

Thus the complete Quran was revealed to the Holy Prophet (Sm.) in a span of 23 years during his life-time. It has not been revealed all at once. Rather it used to be revealed piecemeal as per requirement. At times 5 verses, at other times 10 Ayats, sometimes a fragment of an Ayat, again sometimes a sura at a time used to be revealed. In this context Allah the Most High says -

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ۝

Meaning: "And we have sent the Quran in fragments so that you can recite it to mankind by stages and we have sent it gradually." (Sura: Bani Israil, Ayat: 106)

Al-Quran has not been sent down in a single stroke as other revealed scriptures. Taurat, Zabur, Injil, etc. were revealed all at once. But Al-Quran is an exception to it. It is an indication of special status of Al-Quran. As the Kafirs of Makkah asked the Holy Prophet (Sm.) about this, Allah the Most High says-"The kafirs say- why has not the entire Quran been revealed to him in a lump? This way we have sent it in order to strengthen your heart by it and had it recited gradually and distinctly." (Sura: Al-Furqan, Ayat: 32)

Al-Quran is the word of Allah, the Most High. Allah, the Most High revealed it bit by bit to the Holy Prophet (Sm.) through Gabriel (As.) and it was completed in his Prophetic era of 23 years.

LESSON 3

Preservation and Compilation of Al-Quran

Al-Quran is the greatest and final revealed book. The complete code of life and direction for all men to come till the Qiyamat are available in it. So, its preservation is necessary. Allah the Most Great has assumed the responsibility of its protection. He announces thus -

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ ۝

Meaning: "It is we who have revealed the Quran and surely we are its protector." (Sura: Al-Hijr, Ayat: 9)

Allah the Most High Himself is the protector of Al-Quran, He protects this book under His direct supervision.

This is why not even a single letter, vowel-mark or dot has changed till today. It is exactly the same today as it was when revealed. And so shall it remain undistorted till Qiyamat.

Preservation of Al-Quran

Al-Quran was revealed to the holy Prophet (Sm.) in Arabia. At this time he used to memorize the revealed Ayats instantly. After that he used to recite them repeatedly for retaining it in memory. In view of the rapid recitation and anxiety on the part of the Rasul (Sm.) Allah the Most High consoled him. Allah the Most High says -

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْاٰنَهُ ۝

Meaning: "You will not move your tongue quickly parallelly with the revelation in order to master it. It is our responsibility to preserve it and to have it recited." (Sura: Al-Qiyamah, Ayat: 16-17)

After this the anxiety of Rasulullah (Sm.) was removed and he continued to preserve them early by memorizing them.

Whenever an Ayat was revealed Rasulullah (Sm.) called upon his companions to memorize it. The companions used to memorize it and used to recite it day and night, while offering Salat and also they would see to it that the members of their family, wives and children, friends, and companions memorize it alike. The murmuring sound of recitation of the Quran could be heard from their houses at the dead of night. Most often Rasulullah (Sm.) himself would hear their recitation from a close distance of their houses.

The honoured Prophet (Sm.) used to send his companions (Ra.) to different places to teach people the recitation of Al-Quran. For instance, he had sent to Madina before his migration there Hazrat Musab Ibn Umair (Ra.) and Hazrat Abdullah Ibn Ummi Maqtum (Ra.) to teach the people Quran there.

Thus Al-Quran was preserved initially by way of memorizing. It is to be mentioned that the-then Arabs possessed very sharp memory. They would never forget once a thing was heard/ learnt. As a result due to such uncommon memory of the Arabs Al¬Quran was easily preserved in their memory.

Besides this, arrangement was also made to preserve it in writing. Very few people among the Arabs were literate. Besides that, the writing materials too were rarely available. For this, Al-Quran could not be preserved at that time in a single volume. However, whenever a part or Ayat of Al-Quran was revealed it used to be written down. The branches of all trees, the hides and bones of animals, stones and leaves of trees were the writing materials in those days. The companions (Ra.) would write down the Quranic Ayat on these materials and preserve it.

Those companions who were literate, most of them earned the prestige of writing down the Quran. The companions that wrote down Al-Quran are called 'Katiban-i-Wahi' or the scribe's of Wahi. They numbered 42. The most leading among them was Hazrat Zaid Ibn Thabit (Ra.). Besides him, also mentionable are- Hazrat Abu Bakr Siddiq (Ra.), Hazrat Umar Faruq (Ra.), Hazrat Uthman (Ra.), Hazrat Ali (Ra.), Hazrat Muawiyah (Ra.), Hazrat Ubay Ibn Kaab (Ra.), Hazrat Mughira Ibn Shuba (Ra.), Hazrat Amr Ibn Aas (Ra.), Hazrat Zubayr Ibn

Awwam (Ra.), Hazrat Abdullah Ibn Arkam (Ra.), Hazrat Abdullah Ibn Rawaha (Ra.), etc. One or the other from among them always used to keep company with Rasulullah (Sm.). And they would instantly write down the part or Ayat that was revealed. Thus Al-Quran was preserved in written form.

Compilation of Al-Quran

Al-Quran was preserved entirely in both oral and written manners during the prophet's life-time. But it was not collected together in a book form. Rather the fragments written down under his supervision were preserved in the custody of several persons. It was Hazrat Abu Bakr (Ra.) who first took the initiative to compile Al-Quran.

Hazrat Abu Bakr (Ra.) was the first Khalifa of Islam. During his time there arose some false claimants of prophethood called the 'False Prophets' as there were also some protestors against Zakat. He waged war against them. One such battle was the 'Battle of Yamama'. It was directed against a false prophet named Musailama Kazzab. A good number of companions (Ra.) who were Huffaz or memorizers of Al-Quran embraced martyrdom in this battle. At this Hazrat Umar (Ra.) became worried. He thought that if the Huffaz companions (Ra.) keep on becoming martyrs, a time might come when no memorizer of Al-Quran would remain among the survivors. As a result there would arise the possibility of the extinction of Al-Quran. So, he advised Hazrat Abu Bakr (Ra.) to have Al-Quran compiled in a book form. On hearing the advice, Hazrat Abu Bakr (Ra.) said," O Omar! How come that you want a thing done which Rasulullah (Sm.) did not do it himself?" Hazrat Umar (Ra.) said," By Allah! There is good in this." As Hazrat Umar (Ra.) repeatedly kept on telling this, Hazrat Abu Bakr (Ra.) took the initiative of compiling Al-Quran. He entrusted this heavy responsibility on Hazrat Zaid Ibn Thabit (Ra.) who was the principal scribe of wahis. Hazrat Zaid (Ra.) adopted four spedific ways in compiling Al-Quran which follow:

a. To determine the accuracy and correctness of every Ayat by having them recited by the Huffaz companions (Ra.);

b. To determine the accuracy by comparing them with the memorization of Hazrat Umar (Ra.);

c. To collect the testimony of at least two witnesses as to the point that the written fragments were of the Prophet's time;

d. The finalized written Ayats were to be compared and verified with the help of the manuscripts preserved by other companions (Ra.).

Thus Hazrat Zaid Ibn Thabit (Ra.) compiled the holy Quran in book form for the first time by adopting utmost caution. This was the first compilation of Al-Quran in the form of a book. This copy of Al-Quran was preserved with Hazrat Abu Bakr (Ra.). After Hazrat Abu Bakr's (Ra.) demise it was in Hazrat Umar's (Ra.) custody. After Hazrat Umar's martyrdom it was lying safe with Ummul Muminin Hazrat Hafsa (Ra.), the widow of the holy Prophet and daughter of Hazrat Umar (Ra.).

There arose some differences in recitation of Al-Quran during the Khilafat of Hazrat Uthman (Ra.), the third Khalifah. The basic reason for this was recitation of Al-Quran by following the different tribal styles. In order to simplify the matter the holy Prophet (Sm.) had approved as many as 7 styles of reciting Al-Quran. There was no problem at the initial phase as the Arabs were aware of these 7 permitted styles of recitation. But in consequence of the vast expansion of the Islamic Khilafat the non-Arabs were becoming Muslim. They were not conversant with all these variant regional styles of the Arabic language. So, there arose much confusion among them regarding the various styles of reciting Al-Quran. One such event took place during the Jihad in the Armenia-Azarbyz-an region. The recitation of Al-Quran in different styles led to the outbreak of quarrel among the Muslims. Hazrat Huzaifa Ibn Yaman (Ra.) informed Khalifah Hazrat Uthman (Ra.) about the incident.

Under such circumstances Hazrat Uthman (Ra.) formed a board consisting of four companions (Ra.) at the advice of the leading companions (Ra.). They were Hazrat Zaid Ibn Thabit (Ra.), Abdullah Ibn Zubayr (Ra.), Sayid Ibn Aas (Ra.) and Abdur Rahman Ibn Harith (Ra.). The leadership of this board was reposed on Zaid Ibn Thabit (R.).

Hazrat Zaid Ibn Thabit (Ra.) first of all had the first manuscript of Al-Quran brought from Hazrat Hafsa (Ra.) and prepared seven more copies from it. In preparing the copies the companions (Ra.) verified the accuracy by comparing the recitation of the Huffiz again. Then the original copy was returned to Hazrat Hafsa (Ra.) and of the seven new copies, one was preserved at the centre with the Khalifah and the rest six were dispatched to the various administrative centres. As a result, Al-Quran escaped the risk of distortion and incompatibilities. This was followed by the destruction of the scattered copies by burning after collecting them. Thus Al-Quran was compiled under the direct supervision of

Hazrat Uthman (Ra.). For this great and noble contribution he is called the 'Jamiul Quran', or 'Gatherer' or 'Compiler' of Al-Quran.

No change was brought to these compilations other than those directed by Rasulullah (Sm.). Rather the task of compilation was performed in pursuance of the succession of Ayats dictated by Rasulullah (Sm.). Likewise, the same arrangement of the suras as done by Rasulullah (Sm.) was retained. In fact, such succession (of Ayats and suras) was taught to the holy Prophets (Sm.) by Allah the Most High Himself. Whenever the Angel Gabriel brought any Ayat, right at that time he would mention which Ayat to be posted or inserted in which position or place of which Sura. Accordingly, Rasulullah (Sm.) also got them written down by the companions (Ra.). This point is considered with utmost importance in preparing the manuscripts of Al-Quran exactly identical with that inscribed in Lao-hi-Mahfuz.

The manuscripts of Al-Quran prepared during the time of Hazrat Uthman (Ra.) did not have the harkats or vowel marks. As a result, the non-Arab Muslims faced much disadvantage in reciting Al-Quran. Hajjaj Ibn Yousuf, the Umayyad Governor of Iraq removed this difficulty by adding harkat to Al-Quran. In fact, it is no novel addition to Al-Quran. Rather the harkats were not used in writing previously although they were applied while reciting. For the Arabs could understand them unaided. Hajjaj Ibn Yusuf merely demonstrated the pronounced harkats by putting them (the vowel signs) in writing. As a result, the difficulty of recitation of Al-Quran faced by the non-Arabs was removed.

It is to be mentioned that Al-Quran was subsequently compiled in a newer and simple method. Before the invention of the printing machine, Al-Quran used to be compiled by copying by hand. After the invention of the printing machine, lacs of copies of Al-Quran were printed with much caution. Even it has been translated and its commentaries too have been published in almost every language of the world.

Task: Students will write at home a paragraph on the preservation and compilation of Al-Quran and present it to the class.

LESSON 4
MAKKI AND MADANI SURAS

Al-Quran is divided into 30 parts in total. These parts are styled the 'Paras'. There are 114 Suras (chapters) and 6236 Ayats, vriantly 6666 Ayats. Considering the time of revelation, the Suras of Al-Quran are divided into 2 groups- Makki and Madani. An account of these two categories is given below -

MAKKI SURAS

Generally speaking, those Suras that were revealed in the city of Makkah are called Makki Suras. According to the famous opinion, those Suras are called the Makki Suras, which were revealed to the Prophet's (Sm.) Hijrat (migration) to Madinah.

In this context, Yahya Ibn Salam says that whatever was revealed to the holy Prophet (Sm.) on his way to Madinah till he reached there are also included in the Makki Sura category.

The total number of Makki Suras in Al-Quran is 86.

CHARACTERISTICS OF MAKKI SURAS

1. An invitation to Tawhid and Risalat has been made;
2. The life after Qiyamat, Jannat and Jahannam, that is, a description of Akhirat has found prominence in these suras;
3. The futility of shirk and kufr has been established with their description;
4. Answers to various questions of the Mushriks and Kafirs have been offered;
5. They contain accounts of the evil practices and wrongs such as kill spree of the previous ages, grabbing the wealth of orphans, burning alive female children, etc;
6. The success of the preceding Prophets and tragic end of their opponents are described in them;
7. These Suras contain the general principles of the Shariat;
8. The characteristic of excellent and noble conduct are described in them;
9. These Suras are short and the Ayats too are small;
10. The dictions of them are forceful, serious and exciting;
11. Major issues have been presented in them accompanied by oaths and pledges.
12. The address يَٰٓأَيُّهَا ٱلنَّاسُ (Oh, Mankind) is mentioned in the Makki Suras.

MADANI SURA

Generally speaking, the suras revealed in Madinah are the Madani Suras. However, accordingly to a leading opinion, all the suras revealed in Madinah after the Prophet's (Sm.) hijrat there are called the Madani Suras.

Yahya Ibn Salam says that those suras revealed to the holy Prophet (Sm.) after his Hijrat and during his journeys outside Madinah are also included in the Madani Suras. That means, all such Suras as were revealed after Hijrat are the Madani Suras. They form a total of 28 Suras.

CHARACTERISTICS OF MADANI SURAS

1. The invitation to Islam has been extended to 'Ahl-i-Kitab' (people of the Book) in these Suras; i.e Jews and Christians
2. The going astray of 'Ahl-i-Kitab' and the distortion of their books are narrated in them;
3. The introduction of Nifaq (hypocrisy) and conspiracies of the Munafiqs (hypocrites) are mentioned in these Suras;
4. Personal, domestic, social, national, internal, educational and cultural principles have been described in these Suras;
5. The laws and regulations in respect of family transactions, inheritance, commerce and business, buying and selling and such other economic activities are described there;
6. Judicial matters, penal code, Jihad, code of laws, diplomatic policy etc. have been discussed in them;
7. The principles of Ibadat (worship of Allah), Salat, Sawm, Zakat, Hajj etc. have been described in them;
8. The rules and regulations of Shariat - Farz, Wajib, Halal-Haram etc. are clearly mentioned in them;
9. These Suras and their Ayats are relatively lengthy.
10. The address يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا (Oh, believers) is mentioned in Madani Suras.

> **Task :** Students will prepare a large poster writing on it the characteristics of the Makki and Madani Suras and exhibit it in the classroom.

LESSON 5

TILAWAT: ITS IMPORTANCE AND EXCELLENCE

The meaning of the word Tilawat is to read, recite, follow, etc. The recitation or reading of Al-Quran is called Tilawat in Islamic terminology.

The majestic Quran may be read or recited from memory; again it may be recited visually. The visual recitation of Al-Quran is called Tilawat-i-Nazira.

At the start of the learning process, Al-Quran has got to be read visually. Then harkat, letters, etc. should be identified for recitation with Tazbid. Many of us have not been able to memorize the entire Al-Quran. So, we shall regularly recite the Quran with Tazbid. It is also very commendable to recite Al-Quran in this visual method. Much virtue or merit may be gained from it.

Al-Quran is the word of Allah the Most Great. It is a very special gift to man from Allah the Most High. It is a complete store-house of knowledge. As it contains descriptions of Tawhid, Risalat, Akhirat, Ibadat, etc, so also there are clear indications and directions about the multifaceted sciences and knowledge essential for mundane life. Considering this a certain French scholar has rightly said-- "Quran is an institute of science for the scientists, a glossary for the linguists, a grammar for the grammarians and an encyclopedia for regulations."

So, mere superficial reading of Al-Quran will be of no avail. Rather it has got to be studied with adequate seriousness. Its spirit and significance must be realized. The topics addressed in it have got to be thought about and researched on. In that case we shall be able to acquire knowledge and teachings. Allah the Most High likewise has commanded to study Al-Quran with reflection and research. He says, "Then do they not ponder over Al-Quran, or are their hearts locked up?" (Sura: Muhammad, Ayat: 24)

In another Ayat Allah the Most High says, "This is a book full of good things; this we have sent to you so that many understands its (Ayats) and the sensible persons get advice from it." (Sura Saad, Ayat 29)

Allah the Most High further says,-

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ○

Meaning: "Surely we have rendered Al-Quran easy to understand. So, are there any solicitors of advice?" (Sura Al-Qamar, Ayat 22)

Therefore, Al-Quran should be studied with understanding, reflection and research. Such a study will help to realize the teachings and advice of Al-Quran.

Alongside reflection and research, it is very necessary to read the Quran correctly and nicely. An incorrect and unimpressive recitation of Al-Quran brings sin with it. Prayer cannot be faultless if the Tilawat is incorrect and

indecent. The method of correct and nice recitation of Al-Quran is termed as Tazbid. We learnt the various rules of Tazbid in the previous classes. Allah the Most High has commanded the recitation of Al-Quran with Tazbid. He says -

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝

Meaning: "Recite the Quran slowly and clearly." (Sura: Al-Muzammil, Ayat: 4) About reciting Al-Quran rhythmically, Rasulullah (Sm.) has said-

لَيْسَ مِنَّا مَنْ لَّمْ يَتَغَنَّ بِالْقُرْاٰنِ ـ

Meaning: "One who does not recite Al-Quran in a sweet tone or voice, he is not of us." This means that such a person is not set on the principle of Rasulullah (Sm.). (Bukhari)

In fact, Rasulullah (Sm.) used to recite Al-Quran with Tazbid in a sweet voice. We too shall try to recite Al-Quran correctly and nicely.

The merit of the recitation of Al-Quran is very high. The recitation of each of its words brings reward. Our extremely kind Prophet (Sm.) says -

مَنْ قَرَاَ حَرْفًا مِّنْ كِتَابِ اللّٰهِ فَلَهٗ بِهٖ حَسَنَةٌ وَّالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا ـ

Meaning: "A man reciting even a single letter of the book of Allah will earn a reward. And this reward is ten-fold." (Tirmizi)

In fact, recitation of Al-Quran is an excellent worship. Rasulullah (Sm.) says -

اَفْضَلُ عِبَادَةِ اُمَّتِيْ قِرَاءَةُ الْقُرْاٰنِ ـ

Meaning: "The best worship for my followers is the recitation of Al-Quran." (Baihaqi)

Al-Quran is Noor or Light. It elevates the rank of its reciter. A servant of Allah gets His pleasure and intimacy. The heart of man becomes pure by it. Man becomes illumined with moral and human qualities. Rasulullah (Sm.) says- These hearts (of men) become rusted as iron rusts with water. He was asked thus: - "0 the Messenger of Allah! what is its purifier?" He replied Constant remembrance of death and profuse recitation of Al-Quran." (Baihaqi)

In fact, a man succeeds in both here and the hereafter by reciting Al-Quran befittingly. Man becomes highly honoured and dignified by correct and nice recitation of Al-Quran and translating its spirit in his deeds. Al-Hadith contains

it thus - "A person who recites Al-Quran and acts accordingly, his parents will bedecked with crowns brighter than the sun." (Ahmad and Abu Daud). Therefore, we shall be attentive to Tilawat-i-Quran.

BACKGROUND OF REVELATION

'Shan' literally means condition, status, cause, event, background. So 'Shan-i-Nuzul' means the cause or background of revelation. In the Islamic parlance, the cause or background of the revelation of the Sura or Ayat of Al-Quran is called 'Shan-i-Nuzul'. It is also called 'Sabal-i-Nuzul.'

Al-Quran was not revealed to holy Prophet (Sm.) in a lump. Rather it had been revealed in response to the demands bit by bit over a period of 23 years. These fragments used to be revealed to provide a legal direction of some incidents or to solve a specific problem. The incident or situation which called for the revelation of an Ayat or Sura is called the 'Shan-i-Nuzul' of that Ayat or Sura. For instance, when the infant son of Rasulullah (Sm.) died, the unbelievers took to bantering and ridiculing him as Abtar meaning 'without heir'. Under this circumstance Allah the Most High revealed sura Al-Kawthar to console him. So, the incident of ridicule of the unbelievers toward the holy Prophet (Sm.) is known as the 'Shan-i-Nuzul' of sura 'Al-Kaw thar'.

The benefits of knowing the Shan-i-Nuzul are many. Mentionable among these are-

a. The mystery of the introduction of the Shariat can be known by it;

b. The meaning, purpose and right spirit of an Ayat can be known.

Task: Students will write 10 sentences on the importance and excellence of the recitation of Al-Quran and show it to the teacher.

Some Suras of Al-Quran with Meaning and Background

LESSON-6

Sura Ash-Shams (سُوْرَةُ الشَّمْسِ)

INTRODUCTION

Sura Ash Shams is included in the Makki suras category. The number of Ayats here is 15. Its name is based on the first word 'Shams' of this sura. This is the 91st sura of Al-Quran.

WORDS AND THEIR MEANING

- وَ - oath
- اَلشَّمْسِ - the sun
- ضُحٰهَا - its rays
- اَلْقَمَرِ - the moon
- تَلٰهَا - comes after it
- اَلنَّهَارِ - day
- جَلّٰهَا - exposes or reveals it
- اَلَّيْلِ - night
- يَغْشٰهَا - covers it, hides it
- اَلسَّمَاءِ - sky, heaven
- مَا - he, what
- بَنٰهَا - has built
- اَلْاَرْضِ - the earth, world
- طَحٰهَا - has expended it
- نَفْسٌ - life, soul, man
- سَوّٰهَا - has made him stout or well proportioned
- فُجُوْرَهَا - his sins and evil deeds
- تَقْوٰهَا - his good deeds.
- اَفْلَحَ - will succeed, will be successful

- زَكّٰهَا - purifies himself
- خَابَ - will fail
- دَسّٰهَا - pollutes himself
- كَذَّبَتْ - falsified or rejected
- ثَمُوْدُ - the nation of Samud
- بِطَغْوٰهَآ - by their disobedience
- اِذِ - when
- اِنْبَعَثَ - becomes busy, alert
- اَشْقٰهَا - the most unfortunate man among them
- فَقَالَ - then said
- رَسُوْلُ اللّٰهِ - Messenger of Allah
- نَاقَةَ - camel
- سُقْيٰهَا - to give it water to drink
- فَعَقَرُوْهَا - then they hamstrung it.
- فَدَمْدَمَ - then Allah destroyed them
- بِذَنْۢبِهِمْ - for their own sins
- لَا يَخَافُ - he does not fear
- عُقْبٰهَا - it or his ultimate end

TRANSLATION

Arabic		Translation
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○		In the name of Allah the Most Merciful, the Most Compassionate.
وَالشَّمْسِ وَضُحٰىهَا ○	1.	By the sun and its brightness.
وَالْقَمَرِ اِذَا تَلٰىهَا ○	2.	And the moon when it follows the sun.
وَالنَّهَارِ اِذَا جَلّٰىهَا ○	3.	And the day when it reveals it.
وَالَّيْلِ اِذَا يَغْشٰىهَا ○	4.	And the night when it covers it.
وَالسَّمَآءِ وَمَا بَنٰىهَا ○	5.	And the heaven and Him who built it.
وَالْاَرْضِ وَمَا طَحٰىهَا ○	6.	And the earth and Him who spread it.
وَنَفْسٍ وَّمَا سَوّٰىهَا ○	7.	And a soul and Him who perfected it.
فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ○	8.	And inspired it (with the conscience of) what is wrong for it and (what is) right for it.
قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ○	9.	He indeed is successful who causes it to grow.
وَقَدْ خَابَ مَنْ دَسّٰىهَا ○	10.	And he indeed is a failure who pollutes it.
كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ○	11.	The tribe of Samud disbelieved in their vanity.
اِذِ انْۢبَعَثَ اَشْقٰىهَا ○	12.	When the basest of them broke forth.
فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ○	13.	Then the Messenger of Allah said, "It is the she camel of Allah; so, be careful to let her drink."
فَكَذَّبُوْهُ فَعَقَرُوْهَا ۙ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ○	14.	But they disbelieved in him and hamstrung her. So, Allah destroyed them for their sins and also their houses.
وَلَا يَخَافُ عُقْبٰهَا ○	15.	And He (Allah the Most High) does not fear its consequences.

EXPLANATION

The Ayats of sura Ash-Shams may be classified into three groups. The first group consists of the first seven Ayats. In these Ayats Allah the Most High takes

oath of some of his creations, their state and about their creator. By the oath of these things, Allah the Most High stresses the issues of the Ayats that follow. In the second group Allah the Most High states the condition of man. Allah the Most High has created man. Then He has granted him the knowledge of good and evil deeds. Inspite of this if a man pollutes himself by sin, his doom is inevitable. On the contrary, a man who purifies himself and performs good deeds will attain success.

At the end of the sura Allah the Most High has narrated the case of human failure by citing the incident of the Thamud tribe. The Thamud tribe was a very advanced nation. But they disbelieved the Messenger sent by Allah and disobeyed his orders. Allah the Most High punished them for their insolence.

TEACHINGS

1. It is Allah the Most High, Who is the Creator of the heavens, the earth and man.
2. It is He who causes the rotation of the sun, the moon, day and night.
3. It is He who grants man the knowledge of right and wrong, and good and evil deeds.
4. One who will perform noble deed will gain total success.
5. And he who indulges himself in sin and filth will be unsuccessful and destroyed.
6. Those among our preceding nations who were disobedient, Allah the Most High punished them in this very earth. In fact, the punishment of Allah the Most High is extremely severe.

Therefore, we shall be careful about the punishment of Allah the Most High. We shall obey His commands and prohibitions. We shall keep ourselves honest and pure through honest and meritorious deeds. Thus we shall gain success both in this world and the next life.

Task : Students will make a poster by writing on it the lessons of sura Ash-Shams.

LESSON 7

Sura Ad-Duha (سُوْرَةُ الضُّحٰى)

INTRODUCTION

Sura Ad-Duha is the 93rd sura of Al-Quran. The number of its Ayat is 11. It was revealed in the holy city of Makkah. It has been so named from the first word of it,Doha.

SHAN–I-NUZUL

It has been narrated in the noble tradition that once during his illness, the holy Prophet (Sm.) could not say the Tahajjud prayers. During this time, Jibrail (As.) did not bring Wahi from Allah the Most High. At this the Kafirs and Mushriqs of Makkah were spreading a rumour that Muhammad's Lord had forsaken him and turned His back on him.

On the other hand, Umm-i-Jamilah, wife of Abu Lahab be took herself to Muhammad (Sm.) and started telling him thus, "O Muhammad!, I think the devil that used to come to you has forsaken you forever. I have not been seeing him coming to you for the last two or three days." The Holy Prophet (Sm.) was shocked at heart by such taunting and mockery. Then Allah the Most High sent this Wahi (revelation) for his consolation. A protest as well was registered by this sura against the rumours of the Kafirs.

WORDS AND THEIR MEANINGS

Word	Meaning
وَ	- Oath
اَلضُّحٰى	- the forenoon, first half of the Day
اَلَّيْلِ	- night
اِذَا	- when
سَجٰى	- becomes dark and silent
مَا وَدَّعَكَ	- He has not forsaken you, not left you.
مَا قَلٰى	- He is not displeased or annoyed
اَلْاٰخِرَةُ	- next life, Akhirat, hereafter.
اَلَمْ يَجِدْكَ	- Did He not find you?
يَتِيْمًا	- orphan, without a protector, shelterless
فَاٰوٰى	- Then he granted you shelter
وَجَدَ	- He found
ضَآلًّا	- unaware of path
فَهَدٰى	- Then he guided you to right path
عَآئِلًا	- poor, destitute
فَاَغْنٰى	- Then he turned you rich, removed your want or poverty

خَيْرٌ	- good, excellent	فَلَا تَقْهَرْ	- So be you not harsh
لَكَ	- for you	اَلسَّآئِلَ	- solicitor, needy, a seeker, petitioner
اَلْاُوْلٰى	- this life, early life, time gone by	لَاتَنْهَرْ	- rebuff you not, do not scold
سَوْفَ	- soon, in no time.	نِعْمَةِ	- favour, blessing, wealth
يُعْطِيْكَ	- will rewarded you	حَدِّثْ	- you inform, preach, propagate announce, offer
تَرْضٰى	- you will be pleased		

TRANSLATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○	In the name of Allah, the Most Gracious, Most Merciful.
وَالضُّحٰىۙ○	1. By the morning hours.
وَالَّيْلِ اِذَا سَجٰىۙ○	2. And by the night when it is still.
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰىؕ○	3. Your Master has not forsaken you, nor does He hate you.
وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰىؕ○	4. And surely coming days will be better than those gone by.
وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰىؕ○	5. Surely your Lord shall grant you favour and you shall be pleased.
اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى○	6. Did He not find you an orphan and then provided you with shelter?
وَوَجَدَكَ ضَآلًّا فَهَدٰى○	7. He found you strayed and then guided you to right path.
وَوَجَدَكَ عَآئِلًا فَاَغْنٰىؕ○	8. He found you poor of means; then He removed your wants.
فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْؕ○	9. So, be you not harsh to the orphan.
وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْؕ○	10. And scold not the petitioner.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

11. And you announce the bounties/ favours of your Master.

EXPLANATION

In this Sura Allah the Most High has narrated numerous favours given to the Holy Prophet Hazrat Muhammad (Sm.). The Prophets and Messengers are the chosen persons of Allah the Most High. They are the favourite slaves of Allah the Most High. Allah the Most Great showered upon them innumerable favours and amenities. He saved them from dangers and calamities. Our beloved Prophet (Sm.) was the greatest and final Prophet and Messenger. He was the closest friend of Allah the Most High. He was His Habib meaning dearest friend and servant. Allah the Most Great granted him succour and favour under all circumstances.

As we know, before the birth of Hazrat Muhammad (Sm.), his father had passed away. Then at the age of six his mother followed his father to the grave. But Allah the Most High had him nurtured decently out of His unbound mercy. Rasulullah (Sm.) used to keep himself absorbed in deep meditation thinking painstakingly for the removal of sorrows and sufferings of man and his salvation in Akhirat. Allah the Most High offered him guidance and direction to the path of truth and beauty. The Great Prophet (Sm.) was poor. It is Allah the Most High Who turned him free from all wants. He gave him solvency. Thus Allah the Most High granted him immense blessings in his worldly life.

Side by side, in this Sura, Allah the Most High has given Rasul (Sm.) good tidings of granting him many favours in the next world. Allah the Most High announces that his next life will be better many times more than his mundane life. He will get the most excellent rewards there and he will remain pleased with Allah the Most High.

Reminding him of all these amenities, Allah the Most High commands Rasul (Sm.) to express his gratitude. He ordered him not to be harsh with petitioners and orphans. At last He assigns him the responsibility of expressing his gratitude to Him and propagating His bounties.

TEACHINGS

From this Sura we can derive important lessons about a variety of matters. For instance:

1. Allah never forsakes his dear slaves;

2. It is He Who saves them from all dangers;
3. In the next life He will grant them blissful life ;
4. The rich should do good for the poor and distressed people, orphans and beggars;
5. No harsh treatment with the needy, petitioners and orphans is allowed. They must not be rebuked, scolded, beaten or threatened. Rather they should be well-treated ;
6. All good things and bounties are gifts from Allah. All feel obliged to express gratitude for these gifts. For instance, Allah the Most High has granted us Iman, Al-Quran, wealth and assets, knowledge intelligence etc. So, for all these gifts due gratitude must be expressed. The truth about all this must be propagated among men.

Task: Students will write the Shan-i-Nuzul of sura Ad-Duha from memory and show it to the teacher.

LESSON 8

Sura Al-Inshirah (سُوْرَةُ الْاِنْشِرَاحِ)

INTRODUCTION

Sura Al-Inshirah is one of the Makki suras. The total number of its Ayats is 8. This is the 94th Sura of Al-Quran. In view of the verb root Nashrah (نَشْرَحْ) in the first Ayat of this Sura it has been titled Al-Inshirah'.

SHAN-I-NUZUL

Even before receiving Prophethood, the great prophet Muhammad (Sm.) was a highly respected man. Men from the whole of Arabia loved and respected him. They called Him Al-Ameen. They entrusted their valuable things with him without any hesitation. Above all, Muhammad (Sm.) was favourite to them and a man of high honour. But after receiving the prophethood, as Rasulullah (Sm.) was inviting all to Islam, the Makkans began to oppose him. They continued to ridicule and harass him in a number of ways. They caused him pain by branding him as a poet, fortune-teller, magician, insane, etc. They continued their oppression and torture against the holy Prophet (Sm.) and those companions who were newly converted to Islam. Even they cast the intestine of dead camel on him when he was Praying strew thorns on his path, put their fingers into

2025

their ears as a sign of avoiding his message. Thus the unbelievers were causing him untold sufferings. At such taunting and ridicule, unjust manners and oppression, the Holy Prophet (Sm.) became worried and disappointed. In such circumstances, Allah the Most High revealed this sura to console the Holy Prophet (Sm.).

WORDS AND THEIR MEANINGS

أَ - what

لَمْ نَشْرَحْ - we have not opened, expanded

صَدْرَكَ - your chest

وَضَعْنَا - we have removed

وِزْرَكَ - your burden

اَلَّذِيٓ - that, what

اَنْقَضَ - broke, bent

ظَهْرَكَ - your back

رَفَعْنَا - we have elevated

ذِكْرَكَ - your fame

اِنَّ - surely

مَعَ - with

عُسْرٌ - pain, danger, evil

يُسْرًا - ease, peace

فَرَغْتَ - When you retire, relax

فَانْصَبْ - Then put in your efforts, express your submission, worship, prayer

فَارْغَبْ - Pay attention, be inclined

TRANSLATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○	In the name of Allah, the Most Gracious, the Most merciful.
اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ○	1. Have we not expanded your chest?
وَوَضَعْنَا عَنْكَ وِزْرَكَ ○	2. And we have removed your burden.
الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ○	3. Whatever was pressing your back to break or bend it by causing pain.
وَرَفَعْنَا لَكَ ذِكْرَكَ ○	4. And we have heightened your fame.
فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ○	5. Surely, with hardship goes ease and comfort.
اِنَّ مَعَ الْعُسْرِ يُسْرًا ○	6. Certainly with hardship goes comfort.
فَاِذَا فَرَغْتَ فَانْصَبْ ○	7. So, as you find leisure, you do worship your Lord.

وَاِلٰى رَبِّكَ فَارْغَبْ ۝ 8. And concentrate on your Nourisher (Lord).

EXPLANATION

In this sura, Allah the Most High has briefly described His favours on the holy Prophet (Sm.). Our beloved Prophet (Sm.) was born in the city of Makkah. At that time the condition of the Arabs was horrible. They were immersed in various unjust and nasty practices. They disbelieved in Allah, did not obey Him and indulged in idolatry. Rasulullah (Sm.) did not like all these things. Their feuds and bloodshed caused him pain. He would always think for their salvation from such wrongs and oppressions. He kept himself busy in meditation in the cave of Hira.

Allah the Most High granted him release from this pain. He vouchsafed him Prophethood. He guided him to the right path. He provided him direction for the salvation of man in this world and the hereafter. He proclaimed him as the greatest and final Prophet. He elevated his status by granting him prophethood.

On becoming Prophet, Rasulullah, (Sm.) began to preach Islam among the Arabs. At this the Kafirs of Makkah started to oppose him. They tried in a number of ways to resist him. They continued to oppress and torture the Holy Prophet (Sm.) and the newly converted Muslims. As a result, the Muslims became extremely irritated by their oppression and torture. At this hour Allah the Most High consoled the Holy Prophet (Sm.). He says that sorrow is followed by comfort. Such oppression and torture of the Kafirs will not last for long. Rather, He would soon favour the Muslims with victory. After such pains and sufferings they will enjoy peace and ease. After that, by a special directive, Allah the Most High tells the Prophet (Sm.) that whenever he is at rest after discharging all other responsibilities such as preaching the Deen (Islam), training his companions, caring for his family, then he is to engage himself in worship of his Master (Allah).

TEACHINGS

1. He who strives for truth and justice, Allah the Most High expands his heart and shows him the path of truth.

2. It is Allah the Most High Who removes the sufferings of man.

3. Man's name and fame, honour and prestige all are at the disposal of Allah, the Most High. He bestows honour and status on whomsoever He desires.

4. Sorrow and pain are inevitably linked up with man's life. So, to despair at sorrows and sufferings is of no avail. Rather, all this must be faced with fortitude.

5. Each moment of life is valuable. So, this valuable time must be utilized. Duties and obligations must be justly discharged.

6. After preoccupations with mundane matters, man must engage himself in servitude to and worship of Allah, the Most High. It is the differentiation of His favourite slave to focus his attention on Allah, the Most High.

> **Task:** Students will say 5 sentences on the teaching of sura Al-Inshirah in the class in a poster.

LESSON 9

Sura At-Tin (سُوْرَةُ التِّيْنِ)

INTRODUCTION

Sura At-Tin is the 95th sura of Al-Quran. It is descended at Makkah and it contains 8 Ayats. This sura derives its name from the first word 'Tin' of the first Ayat.

SHAN-I-NUZUL

This sura was not sent down in relation to any event or situation. Rather Allah the Most High has revealed it as a direction for man for achieving total success in this life and to remind him of his accountability in next life. After recounting some of His favours to man, Allah the Most High, reminds him about His creation (man) and his ultimate eventuality.

WORDS AND THEIR MEANINGS

وَ - oath

اَلتِّيْنِ - fig fruit

اَلزَّيْتُوْنِ - olive fruit

طُوْرِ - mount Tur

سِيْنِيْنَ - sinai

رَدَدْنٰهُ - we have reduced him

اَسْفَلَ - lowest

اِلَّا - except, however

اَلَّذِيْنَ - those who

اٰمَنُوْا - they have accepted Iman

هٰذَا	- this
الْبَلَدِ	- town, city
الْاَمِيْنِ	- secure
خَلَقْنَا	- we have created
الْاِنْسَانَ	- man, mankind
اَحْسَنِ	- extremely beautiful
تَقْوِيْمٍ	- form, structure, design
ثُمَّ	- then, again, after that
عَمِلُوا	- they performed
الصّٰلِحٰتِ	- good deeds
اَجْرٌ	- reward, return
غَيْرُ مَمْنُوْنٍ	- unending, unbound
مَا يُكَذِّبُكَ	- what turns you to unbelief?
الدِّيْنِ	- the Day of Judgement
اَحْكَمِ	- the best of all judges
الْحٰكِمِيْنَ	- the judges.

TRANSLATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○	In the name of Allah, the Most Gracious, the Most Merciful.
وَالتِّيْنِ وَالزَّيْتُوْنِ ○	1. By the Fig and the Olive.
وَطُوْرِ سِيْنِيْنَ ○	2. By mount Tur and tract of Sinai.
وَهٰذَا الْبَلَدِ الْاَمِيْنِ ○	3. And by this secure city (Makkah).
لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ○	4. Surely we have created man in the best form.
ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ○	5. Then we reduced him as the meanest.
اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ○	6. There being such exceptions, those who have faith and do good deeds and they shall enjoy unending favours.
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ○	7. So, O Man! What distracts you from remembering the Day of Judgement?
اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ○	8. Don't you take Allah for the best of all judges?

EXPLANATION

In the first three Ayats Allah the Most High takes oath by four things. Of them the first and second are the Fig and the Olive. Fig is a delicious fruit while Olive is very auspicious and its oil is very useful. These two trees grow in abundance in Syria and Palestine. Innumerable Prophets and Messengers (As.) had appeared in Syria and Palestine. In the second Ayat, Allah the Most High, pledges by the Mount Tur. This is a very highly blessed place or spot. It was here that Prophet Hazrat Musa (As.) engaged himself in a dialogue with Allah, and the Taurat was revealed here. In the third Ayat the pledge is of the secure city. And this implies the city of Makkah. Prophet Muhammad (Sm.) was born in this city. The sacred house of Allah called the noble Kaba is located here. Bloodshed and use of force are forbidden there.

Alluding to various important matters for pledge in the first three Ayats Allah the Most High describes the form and nature of man. He proclaims to have created man in the best of shapes. The shape of man is the most excellent among all created things and beings. But if man does not perform good deeds and indulges in evil deeds, Allah the Most High shall humiliate him both here and in the hereafter and subject him to severe punishment.

In the last part of this sura, Allah the Most High warns man about the next life. There is in this sura promise of paradise for those who do good deeds and are pious. It has been said that in the next life all men will be gathered together in order to ask for the explanation of their record of deeds. This will be the Day of Recompense or Day of Judgement. Allah the Most High will appear as the only judge. He is the best of all judges. He will either give reward or punishment as befitting a man's performance in his earthly life.

TEACHINGS

1. Man is the best and the most beautiful among all created beings.
2. Man's honour and dignity are relative to his good deeds. Evil deeds lower man to a level lower than that of (wild) beasts.
3. The good doers shall enjoy unending favours and amenities in the next life.
4. Allah the Most High is the greatest of all judges. On the Day of Judgment He shall call for the accountability of man's deeds.
5. Allah the Most Great has fully warned us about Akhirat. So, no sound and conscientious man should disbelieve in it.

Task: Students will write down the translation of sura At-Tin and show it to the teacher.

LESSON 10

SURA AL-MAUN (سُوْرَةُ الْمَاعُوْنِ)

INTRODUCTION

Sura Al-Maun is the 107th sura of Al-Quran. It contains 7 Ayats and belongs to the Makki sura category. It takes such name from the last word 'Maun' of the last ayat of the sura.

WORDS AND THEIR MEANINGS

اَرَءَيْتَ - Have you seen?

اَلَّذِىْ - that

يُكَذِّبُ - rejects, tells a lie

اَلدِّيْنِ - the Day of Recompense, judgment etc.

يَدُعُّ - chases

اَلْيَتِيْمَ - orphans

لَا يَحُضُّ - does not encourage or inspire

طَعَامِ - food, sustenance.

اَلْمِسْكِيْنِ - needy, destitute

فَوَيْلٌ - then destruction, loss, fire of hell

لِلْمُصَلِّيْنَ - prayer offerers, worshippers

سَاهُوْنَ - careless, inattentive, callous

يُرَآءُوْنَ - they demonstrate

يَمْنَعُوْنَ - they do not offer or give

اَلْمَاعُوْنَ - petty things or articles of daily or domestic use.

TRANSLATION

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ○ In the name of Allah, the Most Gracious, the Most Merciful.

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ○ 1. Have you seen him who falsifies religion?

فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ○ 2. Such is he that he does not entertain an orphan.

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ○ 3. And does not encourage offering food to the needy.

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝	4. Then woe to the prayer offerers (worshippers).
الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝	5. For they are inattentive to it.
الَّذِيْنَ هُمْ يُرَآءُوْنَ ۝	6. Who make a show of their salat.
وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝	7. They do not extend help even with trifles, (petty articles of daily use).

EXPLANATION

This sura furnishes an account of the nature and actrvrties of kafirs and the hypocrites. Allah the Most High mentioned the rejecters of the Doomsday and the day of Resurrection and Judgment. And it is the Kafirs and Munafiqs who deny the day of final judgment. They deny Tawhid , Risalat and Akhirat.

Then till the end of the sura Allah the Most High mentions some of their symptoms. For instance, they are harsh to the orphans. They grab their properties even forcefully if so needed. Not to speak of helping and co-operating with the orphans, they even ward them off with cruelty. They not only abstain from helping the orphans, distressed, poor, needy, rather they do not even inspire others in this act.

Another special feature of the Munafiq is that they do not offer prayers properly. Rather, they are indifferent to Salat. They only make a show of their Salat to the Muslims. They do not even care to be informed about the importance and merits of Salat. However, the fact is that there awaits for them perdition both in this life and in the Akhirat for negligence of Salat.

TEACHINGS

1. It is a very vile act not to believe in the Day of Judgment. Only Kafirs and Munafiqs can do it.
2. The orphans and distressed are not to be warded off; rather, they should be helped and supported as far as possible.
3. The members of one's family, kith and kin, friends and comrades, neighbours - all should be encouraged to help and be co-operative with the orphans and the distressed.
4. Salat must not be neglected on any pretext. Salat should not be intended for making a show. Rather salat should be performed with the purest intention only for the pleasure of Allah the Most High.
5. For a person showing indifference to Salat, there awaits perdition.

> **Task:** Students will prepare a poster by using the teachings of Sura Maun on it and present it in the class.

LESSON 11
SECOND SOURCE OF SHARIAT: SUNNAH

The second source of Shariat is the Sunnah. Sunnah means way, method and traditions or practices. In the Islamic terminology, the sayings, deeds, practices, traditions, as well as conventions approved by the holy Prophet (Sm.) are called the Sunnah. Sunnah is also called the Hadith. Sunnah is the commentary and explanation of Al-Quran. Allah the Most High has described many matters briefly in the majestic Al-Quran. And the holy Prophet (Sm.) explained and analyzed them in his Sunnah. Allah the Most High says -

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Meaning: "And we have revealed the Quran to you to explain to them (mankind) clearly what we have revealed to them." (Sura: An-Nahl, Ayat: 44)

An example may clarify the matter. For instance, it has been said in Al-Quran.

أَقِيمُوا الصَّلٰوةَ۔

Meaning: "Establish (your) Salat (prayer)." (Sura : Al-Anaam, Ayat : 72)

But there is no complete description available in Al-Quran as to where, how and when Salat is to be offered. Rather it is Rasulullah (Sm.) who has explained it. He has analyzed all the rules and regulations of Salat through his Hadith or Sunnah. Thus Salat has been established by the direction of Al-Quran and the descriptions of Sunnah.

Basically Sunnah and Hadith are complementary to Al-Quran. It has been introduced as the evidence of Islam. Allah Says-

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ

"You accept that what the Rasul (Sm.) gives you and abstain from what he forbids." (Sura: An-Hashr, Ayat: 7)

So, it is proved that Sunnah or Hadith is the evidence and source of Islam. Its place is next to Al-Quran.

AL-HADITH

Hadith means 'saying' or 'Message.' Generally, the sayings, messages, deeds and silent consent of the Holy Prophet Hazrat Muhammad (Sm.) are taken and understood as Hadith. That means, what Prophet Muhammad (Sm.) has said, done, approved and supproted the activities of the Sahabis (Ra.) are Hadith. Hadith consists of two parts: one is Sanad (سَنَدٌ) , other is Matan (مَتْنٌ) .The (unbroken) chain of the narrators is called 'Sanad'. One who narrates a Hadith is called a 'Rawi' or 'Narrator'. In the narration of a Hadith the successive mention or pointing out the names of their narrators in an arranged 9 manner is called Sanad (سَنَدٌ). And the main content or part (theme, message(is called the Matan (مَتْنٌ) In the Hadith literature both Sanad and Matan are very important.

CATEGORIES

Depending on the way or nature or manner of presentation by the Prophet (Sm.) of the Matan or main message. Hadiths (plural of Hadith) are mainly divided into three groups. These are -

A. Qawli (قَوْلِيٌّ), B. Fili (فِعْلِيٌّ) and C. Takriri (تَقْرِيرِيٌّ)

A. Qawli Hadith : The Hadith orally presented by Rasulullah (Sm.) are called 'Hadith-i-Qawli'. In other words the Hadith coming as words from the mouth of the holy Prophet (Sm.) are called 'Qawli Hadith' or 'sayings'.

B. Fili Hadith : Fili means related to deeds or acts or actions. The Hadith which describes or presents an action or deed of the Holy Prophet (SmJ is called 'Hadith-i-Fili' or 'Hadith of Deed'.

C. Takriri Hadith: 'Takriri' means that what indicates silent consent. Those sayings and acts of others which received the approval of Prophet (Sm.) are the 'Takriri Hadith'. In other words, the companions (Ra.) of Rasulullah (Sm.) said something or did a certain thing in his presence. But he did not do it himself and he did not oppose it either; rather, he gave his consent or approved it by remaining silent. This type of Hadith containing such situation or a description of event is called 'Takriri' or 'consent based Hadith'.

Again, in view of Sanad or the chain of succession of the narrators, Hadith has been classified into these categories.

These are - A. Marfu (اَلْمَرْفُوْعُ), B. Mauquf (اَلْمَوْقُوْفُ) and C. Maktu (اَلْمَقْطُوْعُ),

A. Marfu Hadith: The Hadith of which the Sanad or chain of narrators reaches up to Rasulullah (Sm.) is called 'Marfu Hadith'.

B. Mauquf Hadith: The Hadith of which the Sanad reaches up to the Sahabi (Ra.), but not up to the Prophet (Sm.) is called the 'Mauquf Hadith'.

C. Maktu Hadith: The Hadith, of which the Sanad reaches up to the Tabii, is called the 'Maktu Hadith'. In other words, the Hadith in which the saying or deed or silent approval of a Tabii has been narrated is called 'Maktu Hadith'.

In fact, there are many other types of Hadith in Shariat. We shall know about them later. Another important category of Hadith is there. It is known as Hadith-i-Qudsi. Quds means sacred. Such type of Hadith is directly related by Allah the Most High to His beloved Prophet (Sm.). In the Islamic terminology, the Hadith in which the word or language is of Rasulullah (Sm.) himself, but its meaning, content and spirit have been received directly from Allah by way of 'Ilham' or dream is called 'Hadith-i-Qudsi'. In a nutshell, the Hadith of which the content came from Allah the Most High but the holy Prophet (Sm.) communicated it to his Ummah in his own words is called a Hadith-i-Qudsi. Although the idea, meaning and spirit of a 'Hadith-i-Qudsi' are from Allah the Most High, it is not included in Al-Quran. Rather it enjoys special status as a type of Hadith.

PRESERVATION AND COMPILATION OF HADITH

The sayings, deeds and tacit approval of Rasulullah (Sm) are generally called Hadith. So, Hadith emanates from Rasulullah (Sm.). It was prohibited to write them down the very first stage of Rasulullah (Sm.), because Al-Quran was still in the process of revelation. In such a situation there could be possibility of its mixture with the Ayats of Al-Quran. For this reason, during the life-time of Rasulullah (Sm.), Hadith was not extensively recorded for preservation.

However, the Sahabis (Ra.) used to memorize his sayings. They noticed when and what acts Rasulullah (Sm) performed and what words passed through his lips. The Arabs possessed extra-ordinary memory. They would never forget what they once memorized. As a result each and every saying of the holy Prophet (Sm) was preserved in the memory of his companions (Ra.). Rasulullah (Sm.) himself encouraged them to memorize Hadith.

He said,"Allah will brighten the life of that man who would memorize my words as he hears them, preserves them accurately and conveys them to such a persons who could not hear them (Tabarani). The Sahabis (Ra.) used to listen to the words of Rasulullah (Sm), commit them to their memory and convey them to the members of

their families, friends and relations. Thus preservation of Hadith began in Rasulullah's (Sm.) life-time.

Besides, a good number of Hadith was preserved in writing too. Many Sahabis would write down Hadith through personal initiative with Rasulullah's (Sm.) permission. In this context, the 'Sahifa-i-Sadiqa' of Hazrat Abdullah Ibn Amr Ibn Aas may be mentioned. In this Sahifa, he had written down a good number of Hadiths. Besides this, the correspondences, treaties and agreements, Sanads, Farmans, etc. were preserved in writing.

The name of the Umayyad Khalifah Hazrat Umar Ibn Abdul Aziz (Ra.) is particularly mentionable in the domain of Hadith compilation. It was he who first took the initiative of collection and compilation of Hadiths. Fresh speed was added to the process of collection and compilation of Hadiths. due to his encouragement and patronage. In line with it Imam Malik (Ra.) was the first to compile authentic Hadith. This book of his is known by the name 'Al-Muwatta'.

The third Hijri century was the golden era of Hadith compilation. The six most authentic books of Hadith were compiled at this time. These are collectively called 'Al-Sihah Al-Sittah' or the six authentic Hadith books. The name of these six books and their compilers are:

1. The Sahih Bukhari, Imam Abu Abdullah Muhammad Ibn Ismail Al-Bukhari (Ra.)

2. The Sahih Muslim, Imam Abul Hussain Muslim Ibn Hajj as Al-Kushairi (Ra.)

3. The Sunan-i-Nasai, Imam Abu Abdur Rahman Ibn Shuayib An-Nasai (Ra.)

4. The Sunan-i-Abu Daud, Imam Abu Daud Sulaiman Ibn Ashas (Ra.)

5. The Jami Tirmizi, Imam Abu Isa Muhammad Ibn Isa Al-Tirmizi (Ra.)

6. The Sunan-i-Ibn Majah-Imam Abu Abdullah Muhammad Ibn Yazid Ibn

Abdullah Ibn Majah (Ra.)

IMPORTANCE AND USEFULNESS OF HADITH

The importance of Hadith in the Islamic Shariat is immense. Hadith is the second source of Shariat. This too is a certain kind of wahi. The Holy Prophet (Sm.) would give direction to men after receiving directives from Allah the Most High.

As Allah the Most High says:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝

Meaning: "And he does not say anything from his own instincts. It is wahi that is revealed to him." (Sura: Najm, Ayats: 3-4)

So, it is necessary to follow the sayings and deeds of the Holy Prophet (Sm.). Obedience to Rasulullah (Sm.) is in a way obedience to Allah, the Most High. Allah the Most High becomes pleased. Allah the Most High says, "You say! Be obedient to Allah and the Rasul. If they turn away their faces, then know, Allah does not like the Kafirs". (Sura Al-i-Imran, Ayat: 32)

Al-Hadith is the explanation of Al-Quran, so to say. Allah the most High has narrated the various commands and prohibitions, rules and regulations and the principles of sharia in the Quran briefly. Then it was the obligation of the Prophet (Sm.) to state these rules and regulations clearly. Allah the Most High says- "And we have revealed to you Al-Quran to make man understand clearly that what has been sent to you". (Sura: Nahl, Ayat: 44)

Rasulullah (Sm.) would impart the necessary explanation of rules and regulations of Al-Quran. In most cases he would teach them practically by practising them himself. It is these sayings and deeds of Rasulullah (Sm.) that are called Hadith. Therefore, for a proper observance of the Quranic rules and regulations distinctly, it is extremely essential to follow Hadith.

For this Allah the Most High says:

وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ

Meaning: "Take what the Rasul gives you. And abstain from what he forbids." (Sura: Al-Hashar, Ayat: 7)

It is also necessary to know Hadith for full observance of and obedience to his orders and prohibitions. For, we can know all these issues through Hadith. Rasulullah (Sm.) himself depicts the importance of Hadith thus:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللهِ وَسُنَّةَ رَسُولِهِ -

Meaning: "I leave behind for you two things. As long as you hold fast to them, you will not go astray. One is the Kitabullah (Al-Quran) and the other is the Sunnah of His Rasul." (Muwatta)

In fact, Al-Quran and Sunnah are the two predominant sources of the Islamic Shariat. These two guide man to the way of truth, justice and peace. Men go astray by abandoning the teachings and ideals of these two. So, side by side with Al-Quran, the usefulness of the Hadith of the Holy Prophet (Sm.) is undeniable.

Task: Students will write a paragraph about the nature and importance of Sunnah or Hadith as the second source of Shariat as homework.

10 Hadith of the Holy Prophet (Sm.)

LESSON 12

HADITH I

(Hadith relating to Niyyat or motive)

WORDS AND THEIR MEANINGS

إِنَّمَا - in fact

اَلْأَعْمَالُ - deeds, acts, activities

اَلنِّيَّاتِ - motive, intention, purpose, determination

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Meaning: "In fact, all deeds (their results) are dependent on intention." (Bukhari)

EXPLANATION

This Hadith is the first Hadith of Sahih Bukhari. Its significance is very vast. All human activities are connected with Niyyat. Man does no work without Niyyat or motive.

The importance of the motive of a deed can be understood from this Hadith. At the same time, how a niyyat for a deed should be like can also be known from an analysis of this Hadith.

Allah the Most High will exact the accounts of all deeds of man in the next life. On that day He will focus on the Niyyat or purpose of all deeds of man. If a man does any work with good intention, he will get its reward. Even if he fails in his work in spite of good Niyyat, he will get the reward. And if he does any work with bad intention, he will suffer punishment. Even if he worships or does something good with a bad intention, he will not get any benefit. Rather, the Niyyat being bad, even a good deed will be considered bad.

If we know the latter part of the Hadith mentioned above, we shall be able to understand the purity of motive (Niyyat) more clearly. In the last portion of this Hadith Rasulullah (Sm.) has said, 'If a person migrates (Hijrat) with the Niyyat of pleasing Allah and His Rasul (for their pleasure), he will gain the pleasure of Allah and His Rasul. And if he migrates for mundane benefit or to marry a woman, he will earn that for what he migrated but not the reward for Hijrat.'

Rasulullah (Sm.) had narrated this Hadith in a special perspective. And that was like this - A woman named Ummu Qais migrated to Madinah after her conversion to Islam. Then a person migrated to Madinah to settle there. On knowing the intention of that person, Nabi (Sm.) narrated the Hadith. Its Message is - It is a highly meritorious deed to migrate for the pleasure of Allah the Most High. The man was deprived of the benefit of Hijrat for not having the motive of Allah's pleasure.

TEACHINGS

1. The purpose or aim of the deed is called Niyyat.

2. The success of a deed depends on Niyyat. That means if the Niyyat is good, the person will earn the best reward. And if the Niyyat is not good, that person will not earn benefit even by doing a good deed.

3. Alongside the outward deed, Allah the Most High notices the state of the mind too. So, we shall keep our Niyyat pure in all our actions. We shall not do any good deed for show before others; rather, we shall work for the pleasure of Allah the Most High and His Rasul (Sm.).

Task: Students will prepare a poster, writing on it the Hadith on Niyyat and its translation

LESSON 13

HADITH 2

[Hadith Concerning Foundation of Islam (Iman, Salat, Sawm, Zakat and Hajj)]

WORDS AND THEIR MEANINGS

بُنِيَ	- foundation has been laid or established	وَ	- and, also, more
عَلٰى	- upon	اِقَامِ	- to establish, set up
خَمْسٍ	- five	اَلصَّلٰوةِ	- prayer, Namaj
شَهَادَةِ	- to testify, testimony	اِيْتَاءِ	- to give, to pay, to perform
اِلَّا	- except, without	اَلزَّكٰوةِ	- poor tax, wealth tax
عَبْدُهٗ	- his slave, servant	صَوْمِ	- fasting, Sawm
رَسُوْلُهٗ	- his Messenger	رَمَضَانَ	- month of Sawm

بُنِيَ الْاِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ-

Meaning: "Islam is based on five main confessions, such as there is none worthy of worship except Allah and Muhammad is His slave and messenger and to establish salat to pay Zakat, to perform Hajj Pilgrimage (to Makkah) and fasting during Ramadan." (Bukhari and Muslim)

EXPLANATION

The Holy Prophet (Sm.) has narrated the five main bases of Islam. These are Imam (Faith), Salat (Prayer), Zakat (Wealth-Tax), Hajj (Pilgrimage) and Sawm (Fasting). The foundation of Islam rests on these five bases. If any of these is dropped, Islam does not attain fullness.

The HolyProphet (Sm.) has narrated the subject nicely by way of an example. It has been said that Islam is a house resembling a tent. Iman is the central pole of the tent. It is very important. It is impossible to raise the tent without this central pole. The remaining four poles of the tent are important too. These are Salat, Zakat, Hajj and Sawm. If all the poles remain in right position, the tent stands

normally. In the absence of any one pole, the tent collapses. Therefore all these five bases are important for the perfection of Islam. A perfect Muslim attaches proper importance to each of these five bases.

TEACHINGS

1. The fundamentals of Islam are five in number.
2. Iman is the foremost and the most important of all bases.
3. Iman must be manifested by personal testification
4. Next to it, absolute allegiance must be paid to Allah, the Most High by way of practising all other fundamentals, such as Salat, Zakat, Hajj and Sawm.
5. Islam cannot reach fullness in absence of any of these five fundamentals.

LESSON 14

HADITH 3

(Hadith concerning Charity)

WORDS AND THEIR MEANINGS

يَوْمٌ	- day	اَللّٰهُمَّ	-O Allah!
يُصْبِحُ	- reaches dawn	اَعْطِ	-you give away
اَلْعِبَادُ	- slave, Servant	مُنْفِقًا	-giver, spender
مَلَكَانِ	- two angels	خَلَفًا	- reward, recompense
يَنْزِلَانِ	- they two descend	مُمْسِكًا	-seizer, miser
اَحَدُهُمَ	- one of them	تَلَفًا	- loss, damage.

مَا مِنْ يَّوْمٍ يُّصْبِحُ الْعِبَادُ فِيْهِ اِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُوْلُ اَحَدُهُمَا اَللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا وَيَقُوْلُ الْاٰخَرُ اَللّٰهُمَّ اَعْطِ مُمْسِكًا تَلَفًا -

Meaning: "Every morning two angels descend to a slave (servant) of Allah. One of them says, 0 Allah! Give reward to the giver, and another says, 0 Allah! Cause damage to the accumulator (miser) of wealth." (Bukhari and Muslim)

EXPLANATION

This Hadith is extremely important with reference to the use of wealth. It states in clean terms the reward of charity and the demerits of miserliness.

It is an extremely virtuous act to spend wealth and practise generosity for the pleasure of Allah, the Most High. This may be done in a number of ways. To spend wealth with a contented heart for the benefit of the parents, relatives and kins, friends and fellows is also one type of charity. Besides, it is the duty of all to help the poor, needy, orphans, destitutes and beggars. Charity is a mark of the demonstration of Iman. Outwardly it seems to be a loss of wealth. But in fact it does not reduce wealth. Rather, out of pleasure Allah the Most High bestows still more wealth on the charitable person in return. The residue with him brings abundance. The angels of the heavens pray for his well-being every morning.

On the contrary, a person who averts spending wealth and accumulates wealth is a miser. His wealth does not come to any use. There is no good and increase in it. The angels of the skies curse him.

Thus a miser faces loss both on earth and in Akhirat (next life).

TEACHINGS

1. Generosity is a great virtue.
2. The Angels seek blessings for a generous person.
3. Miserliness is a hateful nature. A miser faces loss in all circumstances. So, we shall be charitable. We shall help the poor, distressed and needy persons. We shall spend wealth for our own parents, brothers and sisters. This will make Allah the Most High pleased and He will bestow the best return upon us.

Task: Students will write the teachings of the Hadith on Charitableness and show it to the teacher.

LESSION 15

HADITH 4

(Hadith on Plantation)

WORDS AND THEIR MEANINGS

مُسْلِمٍ	- Muslim	مِنْهُ	- from it
يَغْرِسُ	- plants, to plant	طَيْرٌ	- bird
غَرْسًا	- tree, sapling	اِنْسَانٌ	- man
يَزْرَعُ	- cultivates, grows	بَهِيْمَةٌ	- four-footed animal
زَرْعًا	- crop	اِلَّا	- except, without
يَاْكُلُ	- eats, consumes	صَدَقَةٌ	- charity, donation

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْ يَزْرَعُ زَرْعًا فَيَاْكُلُ مِنْهُ طَيْرٌ اَوْ اِنْسَانٌ اَوْ بَهِيْمَةٌ اِلَّا كَانَ لَهٗ بِهٖ صَدَقَةٌ۔

Meaning: "If a Muslim plants a sapling (tree) or grows any crop, and if some birds, men or animals eat a portion from that, then it will be counted as charity on his behalf." (Bukhari and Muslim)

EXPLANATION

This Hadith is especially important in stating the importance of protection of environment for socio-economic development. In this Hadith the Holy Prophet (Sm.) has given us encouragement for plantation and agricultural pursuits.

Plantation and agriculture are very essential for human life. Man derives much benefit from this. Man requires food, dress, shelter, etc. for survival. Trees meet these needs of ours directly and indirectly. We get food, medicine, dress, wood, fruits, etc. from trees. Trees also give us economic solvency. Alongside this, trees and plants play an important role also in the protection of the environment. The contribution of trees in providing oxygen, preventing warming of climate, flooding, draught, etc. is undeniable. In this Hadith under discussion, the Holy Prophet (Sm.) has inspired us to derive these bounties and benefits through plantation.

Many of us disdain plantation and farming. But in fact no work is mean. All deeds done honestly are excellent. There is no shame attached to plantation. Rather, it is an act of high merit. The Holy Prophet himself (Sm.) has encouraged us for it.

Man can earn benefit from plantation in the next life parallel with benefits in this life. For, birds, animals, warms and insects feed on crops and fruits. For this the planters and farmers get rewards. Allah the Most High gets this reward recorded in his accounts-book to the same tune as he could earn by giving that crop in charity. As a result, he owns much reward even without himself being aware of that.

TEACHINGS

1. Plantation is an act of virtue.
2. Man profits from plantation. Environment is sustained. Side by side it will bring return in Akhirat too.
3. The Holy Prophet (Sm.) has given us encouragement for plantation.
4. Other men, birds and animals have rights to a share in the fruits and crops produced by men.
5. Whatever is eaten by any animal or living beings from the fruits and crops grown by man that is not any wastage. Rather, it is recorded as charity in the Accounts Book of the grower.

Task: A. Students will speak about the teachings of the Hadith on Plantation from memory in the standing poster.

B. Every student will plant a sapling at his home and inform it to the teacher.

C. The class teacher will plant a sapling in the school ground in accompaniment of all students to teach the process of plantation practically.

LESSON 16

HADITH 5

(Hadith on the best among the mankind)

WORDS AND THEIR MEANINGS

أُنَبِّئُكُمْ	- I shall inform you	اَلَّذِيْنَ	- Those who
خِيَارِكُمْ	- The best among you	إِذَا	- When
قَالُوْا	- They said	رُءُوْا	- is met, seen
بَلٰى	- Yes	ذُكِرَ	- reminds

اَلَا أُنَبِّئُكُمْ بِخِيَارِكُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ خِيَارُكُمُ الَّذِيْنَ إِذَا رُءُوْا ذُكِرَ اللّٰهُ عَزَّ وَجَلَّ

Meaning: Rasulullah (Sm) said; "Shall I not inform you about good people." They [companions (Ra.)] said, "O Rasulullah! Of course, do tell us. He said, "Those among you are good people whose presence (sight) reminds you of Allah." (Ibn Majah)

EXPLANATION

In this Hadith Rasulullah (Sm) has described the features of the best people. In fact, the best people are those at whose sight Allah is remembered. Those people are devoted followers of Islam in their conduct, manners, dress, etc. They are constantly busy in the remembrance and praise of Allah the Most High. At the very sight of such persons, the remembrance of Allah immediately follows. These people are the best among mankind.

We mix with many men in the society. Allah does not come to mind at everybody's sight. So, friendship should be cultivated with only those whose sight inspires Allah's remembrance. By this we shall come under their influence. We too shall be inspired by their noble deeds. Our conduct and manners will be decent. As a result, we too shall be converted into excellent men.

TEACHINGS

1. Remembrance of Allah the Most High is the best deed.

2. A person's prestige does not depend on his wealth, education or power. Rather it is by the observance of Deen (Islam) that his status is determined.
3. Those persons whose very sight inspires the remembrance of Allah, are the best people.
4. We shall keep company of the righteous persons (Deendar), we shall try to become like them.

LESSON 17

HADITH 6

(Hadith on philanthropy and service to the created beings)

WORDS AND THEIR MEANINGS

اَلْخَلْقُ	- created beings	مَنْ	- he who
عِيَالٌ	- near and dear ones	اَحْسَنَ	- he favours, behaves well
اَحَبُّ	- more favourite, dearer	اِلٰى	- to, towards

اَلْخَلْقُ عِيَالُ اللهِ فَاَحَبُّ الْخَلْقِ اِلَى اللهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ۔

Meaning: "All created beings constitute the Family of Allah. So, the dearest to Allah is that man who favours His created beings most." (Baihaqi)

EXPLANATION

Allah the Most High is the Creator of everything. He is the Creator. Excepting Himself, all the rest that exist are creations or makhluq. As man is His creation, so are the insects and worms. In fact, Jinn and man, skies and the earth, hills and mountains, rivers and canals, seas and oceans, beasts and birds, worms and insects, trees and creepers, the sun, planets and stars - all are Allah's creations.

Allah the Most High Himself has created all. He is the Nourisher, Cherisher, Sustainer and Controller. He has not created all things in an identical mould. He has divided the creations in various groups and species, and maintains all for the benefit of mankind. Man is the best of creations (Ashra-ful Mukhluqat). So, man should behave well with all the creations and practise good manners with all men. He should extend favours to beasts and

birds. Allah the Most High becomes pleased if kindness is shown to them. Those who deal generously with all these creations are the beloved slaves of Allah the Most High. Allah loves them.

TEACHINGS

1. All creations are as if Allah's family.

2. It is the Islamic ideal to show love to others and behave well with them.

3. Allah the Most High becomes pleased if animals, beasts and birds are shown mercy.

4. Man can become a dear slave of Allah by showing favour to His creation.

> **Task:** Students will form groups and prepare posters by writing on them the teaching of the Hadith relating to philanthropy and service to creations and then present them to the teacher.

LESSON 18
HADITH 7

[Hadith Concerning Public Service (Benevolence)]

WORDS AND THEIR MEANINGS

اَخٌ	- brother	حَاجَةِ	- need, want
لَا يَظْلِمُهٗ	- he does not oppress him	اَخِيْهِ	- his brother
لَا يُسْلِمُهٗ	- he does not surrender him		

اَلْمُسْلِمُ اَخُو الْمُسْلِمِ لَا يَظْلِمُهٗ وَلَا يُسْلِمُهٗ وَمَنْ كَانَ فِيْ حَاجَةِ اَخِيْهِ كَانَ اللّٰهُ فِيْ حَاجَتِهٖ

Meaning: "A Muslim is a brother to another Muslim. He does not oppress his brother, nor does he surrender him to his enemy. Allah fulfils the needs of a Muslim who tries to fulfil his brother's needs." (Bukhari and Muslim)

EXPLANATION

Muslims are brothers unto themselves. They believe in the same ideology; they are the followers of the same philosophy of life. As a result, any Muslim residing in any comer of the globe is tied together with all other Muslims by the bond of Islamic brotherhood. It does not recognize any discrimination of land, age, race, colour.The rich and poor, black and white. Arab and non-Arab all are brothers unto

themselves. So, a Muslim has got to discharge certain obligations to his fellow Muslim brothers. For instance, a Muslim brother cannot be oppressed or tortured or unjustly treated. Rather, one must come forward to his aid. His life, property and honour must be protected. He must be helped in combatting his enemies His enemy must not be helped. A Muslim brother must be helped in the hour of any need, be it petty or major. If ability permits, one must come forward to his rescue even at financial cost. Else, he must be helped by advice and intelligent counsel. Even he must be helped with physical means, if needed.

In fact, a Muslim must come up with sincerity to see his Muslim brother out of danger to the best of his ability. This makes Allah the Most High pleased with him. He Himself helps the generous Muslim in return and fulfills all his needs.

TEACHINGS

1. Musims are brothers unto themselves.
2. They will not oppress and torture one another.
3. They will come forward unitedly against their enemies.
4. They will help one another in problems and dangers.
5. A helping Muslim is a favourite of Allah. Allah the Most High will satisfy his wants.

Task: Students will write the translation and teachings of the Hadith on benevolence and will show Them to the teacher.

LESSON 19
HADITH 8

(Hadith on Honesty in Business)

WORDS AND THEIR MEANINGS

اَلتَّاجِرُ - businessman, trader	اَلشُّهَدَاءِ - martyr, one embracing martyrdom
اَلْاَمِیْنُ - trusted, trustworthy	مَعَ - with
اَلصَّدُوْقُ - truthful	یَوْمَ - day

اَلتَّاجِرُ الْاَمِیْنُ الصَّدُوْقُ الْمُسْلِمُ مَعَ الشُّهَدَاءِ یَوْمَ الْقِیَامَةِ

Meaning: "A trustworthy, truthful businessman will be in the company of the martyrs on the Qiyamat Day." (Ibn Majah)

EXPLANATION

Business and commerce are a noble profession. Our beloved Prophet (Sm.) too was a tradesman. An honest and trustworthy businessman commands high esteem both here and the hereafter. Rasulullah (Sm.) has said, 'On the Day of Resurrection, an honest and trustworthy businessman will be in the company of the martyrs'. On that Day, there will be no fear or anxiety for him. Rather on that Day, they will be blessed with the favours of Allah. The martyrs are those who sacrificed their lives for the sake of Islam. Allah the Most High has promised in Al-Quran paradise for them. The honest traders will be the companions of the martyrs. They too will enter into the heaven like the martyrs permissible.

However, for this, permissible traders will have to fulfil two conditions. Firstly, they must conduct their business with honesty and truthfulness. Secondly, they must be faithful and trustworthy. That is if business and trade are conducted with honesty and faithfulness, a great reward will be granted. On the contrary, if fraud and lie are practised in business, this blessing will not be. So, all types of wrong and bad practices must be abandoned. Greed and avarice must be shunned. Unethical practices such as giving less than the due quantity or amount selling bad things with a false claim, fraud, adulteration, hiding the faults of the merchandize, hoarding, black marketing, etc. must not be practised. Rather, business must always be conducted with honesty and faithfulness. Then only the great dignity of keeping the company of the martyrs on the Day of Qiyamat will be attained.

TEACHINGS

1. Business is a legitimate occupation But it must follow the rules of Islam.
2. Honesty and faithfulness are noble qualities in business. All tradesmen must practise them.
3. All faithful and honest businessmen will become companions of the martyrs.

Task : Students will write the Hadith in Arabic and present it in the classroom.

LESSON 20

HADITH 9

(Hadith on Patience and Forbearance)

WORDS AND THEIR MEANINGS

عَجَبًا - amazing, wonderful

اَلْمُؤْمِنِ - mumins, immandar

اَمْرَهٗ - his act, deed

خَيْرٌ - good, welfare

اِلَّا - except, without

اَصَابَتْهُ - reaches him

ضَرَّاءُ - sorrow, difficulty, danger

صَبَرَ - adopts patience

سَرَّاءُ - joy, pleasure

شَكَرَ - to thank, to express gratitude

لَهٗ - for him

عَجَبًا لِاَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهٗ كُلَّهٗ خَيْرٌ وَلَيْسَ ذَاكَ لِاَحَدٍ اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَّهٗ وَاِنْ اَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَّهٗ -

Meaning: "A Mumin's deed is amazing. And each deed brings him well-being and good. And none but a Mumin can get it. When he enjoys happiness and peace, he expresses gratitude. It is good for him. And if he suffers sorrows and pains, he adopts patience. This too is good for him." (Muslim)

EXPLANATION

In this Hadith, a nice direction has been given as to how to behave in different situations of human life. In human life, happiness and peace go hand in hand with sorrow and pain. These are tests from Allah the Most High. Allah the Most High tests man through happiness and sorrow. Man should obey the commands of Allah the Most High in all circumstances. A real Mumin does exactly this. As a result all situations are beneficial for him. Because when he is in danger, a Mumin does not despair. He does not do wrong things to overcome it. Rather, even under such conditions, he obeys the command of Allah the Most High and relies on Allah the Most high with patience. At this, Allah the Most High becomes pleased with him. He offers him reward and saves him from sorrows and pains. Thus even conditions of sorrow and pain turn beneficial for a Mumin.

Again, in the situations of happiness and peace too, a Mumin does not forget Allah, the Most High. Rather, he offers thanks to Allah the Most High for happiness, peace and bounties. He pays gratitude to Him. As a result, Allah the Most High becomes pleased with him and increases favours for him. Consequently, in such a situation a Mumin receives the maximum blessing.

TEACHINGS

1. Happiness and sorrow are usual things in human life.
2. One must not despair at the time of sorrows and pains. Rather, one must obey with patience the commands of Allah, the Most High.
3. At the time of joy too, it will not do to forget the commands of Allah, the Most High. Rather gratitude must be expressed.
4. Thus in situations of both happiness and distress, divine blessings may be earned through gratitude and patience.
5. All acts of a Mumin are beneficial. For a Mumin obeys the orders of Allah the Most High in all conditions. In no circumstances does a Mumin turn away from Allah. As a result, he earns the highest benefit in lieu of patience and gratitude. In order to become a true Mumin, we must strive to obey the commands of Allah the Most High.

Task: Students will write the translation and teachings of the Hadith relating to patience and fortitude, and show them to the teacher.

LESSON 21

HADITH 10

(Hadith Concerning Zikr)

WORDS AND THEIR MEANINGS

كَلِمَتَانِ - two sentences

حَبِيْبَتَانِ - very dear, favourite

اَلرَّحْمٰنِ - full of kindness, merciful

خَفِيْفَتَانِ - very easy

اَللِّسَانِ - tongue

ثَقِيْلَتَانِ - very heavy

اَلْمِيْزَانِ - balance, weighing tool

سُبْحَانَ - most holy, sacred

بِحَمْدِهٖ - all praise are for Him

اَلْعَظِيْمِ - most Great

كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ-

Meaning: "There are two such sentences which are very dear to Allah. These are easy to express or pronounce and very heavy as the Balance. These two sentences are: 'Subhanallahi Wa Bihamdihi, Subhanallahil Azim' (Allah is the Most Holy, and All Praise are due to Him; and Allah is the Most Holy and He is the Most Great." (Bukhari)

EXPLANATION

In this Hadith the holy Prophet (Sm) has taught two very rewarding sentences. These are: The first sentence: Subhanallahi Wa Bihamdihi

The second sentence: Subhanallahil Azim

Rasulullah (Sm.) was the best well-wisher of his followers. For this he has taught us these two extremely auspicious Zikrs and narrated their excellence.

Firstly, these two sentences are extremely dear to Him. For, the holiness, greatness and praise of Allah the Most High have been stated in them.

Secondly, we are Bengali speaking people. Arabic is not our mother tongue. In spite of that we can easily pronounce and memorize them as these two sentences are very nice and lucid. Their pronunciation creates no frigidity or irritation in the tongue. In fact these two are easy, simple and nice utterances.

Thirdly, these two sentences will be very heavy when weighed on the balance (Mizan). On the Day of Resurrection all deeds of men shall be weighed on the balance. If the side of virtue is heavier man will enter paradise (Jannat). And if the side of vice is heavier his destination will be hell (Jahannam). The reward of these two sentences is very heavy. Their benefits will turn the reward side of Mizan heavier. So, we shall memorize these two sentences and recite them constantly. As a result, Allah the Most Great and Most Holy will become pleased with us and bestow huge reward upon us.

TEACHINGS

1. Allah the Most High is Most Holy and Most Magnificent. If His holiness and greatness are proclaimed, He becomes pleased.

2. Subhanallahi Wa Bihamdihi, Subhanallahil Azim - are the two sentences dear to Allah the Most High. We shall repeat them constantly.

3. On the Day of Congregation (Hashr) these two sentences will be very heavy. As a result, their reciters will attain success.

Task : Students will write a Hadith in Arabic on a poster at home and display it in the classroom.

LESSON 22

The Third Source of the Shariat: Al-Ijma

INTRODUCTION

The third source of shariat is Ijma. Ijma is an Arabic word. Its etymological meanings are - to agree, to be united, to establish the agreed opinion, etc. In a practical sense, to come to a common position on a matter or discourse is called 'Ijma'. In the Islamic parlance, the consensus of the pious Mujtahids (researchers) of a certain age on a particular issue is termed as 'Ijma'. Ijma may take place in any age subsequent to the Prophet's (Sm.). Starting with the Sahabis (Ra.) till the Doomsday Ijma may occur in every age. Ijma must essentially be supported by Al-Quran and Al-Sunnah. Ijma is not to be attempted on any matter opposed to Al-Quran and Sunnah or on an illegitimate and sinful act. Ijma is a special status and favour divinely ordained for the Muslims.

RISE OF IJMA

It is no new phenomenon to solve any problem or introduce a new regulation by Ijma or consensus. Rather, its use or practice has been noticeable from the time of Rasulullah (Sm.). Rasulullah (Sm.) himself would seek advice of his companions on various issues. After that he would take the decision in the light of the agreed opinion. Allah the Most High says- وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ

Meaning: "And their affairs are resolved on the basis of mutual consultation." (Sura: Sura, Ayat, 38)

Thus Rasulullah (Sm.) set the legitimacy, example and ideal of Ijma. The Khulafa (Ra.) used to seek solution of any new problem facing them first in Al-Quran. If not found there they would solve it by the Hadith of the holy Prophet (Sm.). Again if the desired solution was not forthcoming even in the Hadith, then the leading companions (Ra.) used to offer the solution on the basis of their consensus. For instance, mention may be made of the issue of compiling

Al-Quran through consensus in Hazrat Abu Bakr's (Ra.) time. In the days of the second Khalifah Hazrat Umar (Ra.) Ijma was established on the issue of fixing the Tarawih Salat at 20 rakats. Thus various problems were solved in the subsequent age through Ijma.

RULE OR ORDER ON IJMA AND ITS EFFECTIVENESS

Ijma is the third source of Shariat. In determining rules and regulations Ijma is recognized as an immutable instrument. Generally it is obligatory to act upon the rules and regulations founded on Ijma.

IMPORTANCE AND LEGITIMACY OF IJMA

In the Islamic Shariat, Ijma is very important. It stands next to Al-Quran and Hadith. It is the third source of Shariat and an irrefutable tool. The legitimacy of Ijma is proved by the various Ayats of Al-Quran as well as by Hadith. Allah the Most High says -

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

Meaning: "You are the best community. You have been raised (as such) for the (benefit of) whole of mankind." (Sura Al-i-Imran, Ayat 110)

In another Ayat it has been said,

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

Meaning: "Thus we have established you as a moderate nation, so that you can be a witness to mankind." (Sura Al-Baqara, Ayat 143)

In the two Ayats cited above the Ummat-i-Muhammadi (Followers of Muhammad) meaning the 'Muslims' have been proclaimed as the best and moderate community-an indirect evidence as support for Ijma.

If the Mujtahids resolve an issue by consensus, it is a serious sin to reject it. Allah the Most High says in this context -

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ

Meaning: "If anybody opposes the Prophet after the truth is revealed and treads the path contrary to the one followed by the Mumins, then we shall let him turn to that which he chooses and cast him into the hell." (Sura An-Nisa, Ayat 115)

The 'Path of the Mumins' as mentioned in this Ayat indicates to the Ijma (consensus of the Muslims). Our beloved Prophet (S.) said -

مَا رَاٰهُ الْمُسْلِمُوْنَ حَسَنًا فَهُوَ عِنْدَ اللهِ حَسَنٌ-

Meaning: "Whatever the Muslims prefer, that is preferable to Allah too." (Tabarani) The importance of the consensus of the Muslims has been proved by this Hadith as well. The holy Prophet (Sm.) said, "Certainly Allah the Most High will not let my Ummah agree on the wrong path. The hand of Allah (mercy and help) is upon solidarity. He who has seceded will at last go to hell as being seceded." (Tirmizi)

Ijma is one of the tools of Shariat. Its legality is proved by Al-Quran and Hadith. It is obligatory to act upon it.

Task: Students will write a paragraph on the introduction, sources and importance of Al-Ijma at home and show it to the teacher.

LESSON 23

The Fourth Source of Shariat: 'Al-Qiyas'

INTRODUCTION

The fourth source of Shariat is Qiyas. The word 'Qiyas' means to guess, compare, measure, suppose, conjecture, etc. In the Islamic terminology, the act of resolving an issue of a later age in an individual capacity by using the intellect on the resemblance of the laws or principles which are founded on Al-Quran and Sunnah is called 'Qiyas'. In other words, Qiyas is to solve a problem-the solution of which is not available in Al-Quran, Sunnah and Ijma, by applying personal reasoning in accordance with the Islamic principles.

IMPORTANCE OF QIYAS

Qiyas is one of the sources of the Islamic Shariat. Its place is next to Ijma. For the perfection of the Islamic Shariat, the importance of Qiyas is unlimited. Man's life and society are in constant change. New and newer civilizations and cultures emerge in course of changes and evolutions. As a result there crop up many queries, problems and complications. All such problems have got to be resolved in the light and on the basis of civilizations and cultures. Islam is capable of solving these new problems very scientifically. For, Islam is a dynamic code of life. It is a perfect and universal code of life. A complete direction for all men to come till the Qiyamat has been provided in it. The issues of Shariat have been presented in Al-Quran and the Hadith in such a manner

by adhering to their instances all the problems of all ages can be solved. And it is this method that is called 'Qiyas'. So, for the Perfection of the Shariat, Qiyas is indispensable.

Qiyas has been marked in Al-Quran and Hadith as a source of the Shariat. Allah the Most High says in Al-Quran - فَاعْتَبِرُوْا يَٰٓأُولِى الْأَبْصَارِ ۝

Meaning: "Then, O you who have sight! You derive lesson." (Sura: Al-Hashr, Ayat: 2)

In this Ayat Allah the Most High has directed the Muslims to derive lesson by way of reflection and research. And Qiyas is the outcome of the thought and reflections of the Muslim savants (scholars of Islam).

Qiyas is the last layer of Shariat. It is applicable only when there is no clear solution of a problem in Al-Quran, Hadith and Ijma. Rasulullah (Sm.) has encouraged his Sahabas about Qiyas. For instance, while sending Hazrat Muaz Ibn Jabal (Ra.) to Yamen as a Judge, he asked him, "When a problem will crop up, how will you solve it? Hazrat Muaz (Ra.) said in reply, "(I shall solve it) according to the Book of Allah." Rasulullah (Sm.) asked again, What then if you do not find it there? He [Muaz (Ra.)] said, Then according to the Sunnah of His Prophet. Rasul (Sm.) again said, "If you do not find it even there, then how?" Hazrat Muaz (Ra.) then said thus, And then I shall deliver the verdict by applying my intellect and conscience. On hearing his replies Nabi (Sm.) said, "All praises are due to Allah Who had such replies given to the Prophet (Sm.) by his deputy as pleased His Rasul (Sm.)." (Abu Daud)

Qiyas or 'Private Judgement' by research has been encouraged by the Ayat of Al-Quran and the Hadith of Rasulullah (Sm.) as mentioned above. So, there is no doubt about Qiyas being one of the sources of the Shariat.

PRINCIPLES OF QIYAS

New problems used to be solved through Qiyas after the demise of Rasulullah (Sm.) and during the age of the rightly-guided khulafa (Khulafa-i-Rashideen). In the still later ages the use of Qiyas become more extensive. But it is not lawful to exercise Qiyas whimsically, and also for self-interest. The Imams of Shariat have stipulated some principles for the exercise of Qiyas. These are:

A. Qiyas cannot be applied to such matters as are clearly solved by Al-Quran, Hadith and Ijma.

B. Qiyas must not be opposed to Al-Quran, Sunnah and Ijma.

C. The method and laws of Qiyas must remain within the bounds of human knowledge.

D. It is outside the scope of Qiyas to formulate any law opposed to the principles of jurisprudence that have been determined by Al-Quran, Hadith and Ijma.

In fact, Qiyas is a scientific and logical source of the Islamic Shariat. Qiyas has rendered Islamic law dynamic and lent universality to it. It is now possible through Qiyas to offer necessary regulations and principles on the novel and non-conventional issues of current globalization.

Task: Students will write at home 15 sentences on the introduction, importance and principles of Qiyas, and show the class teacher.

LESSON 24

Terminology Concerning Rules of Shariat

Shariat is the coordinated form of the Islamic rules and regulations. In the Islamic terminology Shariat means such a strong and straight path by treading which one can receive guidance and a balanced working method. And 'Ahkam' means rules and regulations.

Every discipline has got some special terms of its own. Similarly Islamic Shariat has got a good number of terms peculiar to it. The successive importance of the regulations of Shariat can be comprehended through these terms. Among the terms relating to the regulations (Ahkam) of the Islamic Shariat, the mentionable ones are Farz, Wajib, Sunnat, Mustahab, Mubah, etc. We shall have a brief introduction of these terms from a study of this chapter.

FARZ

'Farz' (فَرْضٌ) means a rule which must the obeyed or which is most essential. Those rules and regulations of Shariat which are proved as mandatory and inviolable by the irrefutable proofs from Al-Quran and Sunnah, are called 'Farz'.

A Farz cannot be violated in any situation. If farz is denied, Iman is lost. If these are not observed, major sins (Gunah-i-Kabira) are committed. If the Farz duties are not performed, the defaulter will suffer severe punishment in Akhirat.

Farz duties are of two types; such as,- 1. Farz-i-Ain, 2. Farz-i-kifaya.

1. FARZ-I-AIN

Those farz regulations which all must maintain are the farz-i-Ain. In other words, those farz deeds which every Muslim must do either privately or collectively are the Farz-i-Ain. For instance, the five times daily prayers, fasting in the month of Ramadan, etc. Every Muslim must perform these duties.

2. FARZ-I-KIFAYA

Farz-i-kifaya is collective farz. These are such farz duties which, if performed jointly, by a group of Muslims; it will be accepted on behalf of all Muslims. The rest non performing Muslims are exempted from this obligation due to its performance by a group of Muslims. But if any group does not perform it, all members of that society will be sinners. For example, the Janaza salat (funeral prayer for a Muslim) may be mentioned. If a Muslim dies, it becomes incumbent on all Muslims of that area jointly to hold the Salat-i-Janaza. In such situations, if a group of persons holds it, all the rest of that community will enjoy exemption from the obligation. But if none holds the Salat-i-Janaza of the deceased person, then all will become sinners for abandoning a farz duty.

WAJIB

'Wajib' means obligatory, compulsory, indispensable, etc. There are some such regulations in the Shariat which are to be observed. But these are not Farz. Such regulations are called Wajib.

In the Shariat, the position of Wajib is next to Farz. It is almost like Farz. Although it is not substantiated by irrefutable evidence, it is obligatory. If one rejects or denies wajib, one does not become a kafir. But he is considered as one committing a major sin. Non- performance of a wajib duty leads to serious sin. One not performing it will have to suffer punishment in Akhirat. There are many wajib duties in the Islamic Shariat. For instance, the two Eid Salats, Witr Salat etc. Similarly, in offering prayers, there are some wajibs. For instance, to recite Sura Fatiha, to stand erect after the ruku (bending), to sit erect after each sijda (prostration), etc. If these wajibs of Salat are dropped, there must be 'Sijda Suhu' (substitute sijdah before conclusion of prayer). Otherwise Salat will not be proper. It will have to be repeated (for compensation).

SUNNAT

'Sunnat' means path, way, method, rule, system, etc. In the Islamic parlance, those duties which have been embodied in the Shariat by the Prophet's (Sm.) practice or example, are called Sunnat. That means, those acts which the Holy Prophet (Sm.) himself did or ordered others to do or approved other persons performing them in his presence or under his knowledge, those acts are called Sunnat. Sunnats are of two types, such as -

1. Sunnat-i- Muaqqadah, and 2. Sunnat-i-Zaida.

1. SUNNAT-1-MUAQQADAH

Those duties which Rasulullah (Sm.) himself always performed and insisted on others to perform them, are called the Sunnat-i-Muaqqadah. For example, chanting of Azan and Iqamat, two Rakats of prayer before the Farz morning prayer, four Rakats before and two rakats after the Farz of Zuhr (Noon) prayer, two rakats after Farz each after Maghrib (sunset) and Ihsa (Night) prayers are included in the Sunnat-i-Muaqqadah.

Sunnat-i-Muaqqadah is very close to Wajib. Their observance is necessary. It is sinful to abandon them intentionally or negligently without a valid cause.

2. SUNNAT-1-ZAIDA

Sunnat-i-Zaida is additional Sunnat. Technically, those acts which are proved to have been performed by the Holy Prophet (Sm.) but not always; rather, which he would do at one time but did not do at other times, are called the Sunnat-i-Zaida. The Holy Prophet (Sm.) encouraged the Ummah (followers) to perform them. But he did not insist on their performance and it is not sinful to drop them either. Sunnat-i-Zaida is also called Sunnat-i-Ghair-Muaqqadah, For instance, the four rakats of salat each before the Asr and the Isha Farz salat. Performance of Sunnat-i-Zaida prayers brings much reward (sawab) to their performer.

MUSTAHAB

'Mustahab' means preferable. Such acts are regarded as Mustahab in the Shariat for which Rasulullah (Sm.) encouraged his Ummat, such acts the performance of which will bring reward but non-performance will not cause sin.

All kinds of worship or good deeds, additional to Farz, Wajib and Sunnat are considered as Mustahab. 'Mustahab' is also styled as 'Nafl' or 'Mandub'.

MUBAH

Such acts are called Mubah the performance of which brings no reward as well as non-performance brings no sin. Man can do such acts by intention or refrain from doing them in absence of intention.

HALAL-HARAM

Earthly life is an examination venue for man. It is for the sake of man that Allah the Most High has created all things. He says -

هُوَ الَّذِىْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا

Meaning: "He it is who has created for you all that is in the earth:' (Sura Al- Baqara, Ayat 29) and the purpose of creating all these things is to test man. For this Allah the Most High has declared some of these as lawful, and still others as unlawful. He has declared as Halal all those things as Haram which are beneficial for man And He has forbidden those things which are harmful. So, He has clearly introduced to mankind Halal and Haram through revealed Books, Prophets and Messengers. So, man should accept all those are Halal and abandon all those are Haram (forbidden things and deeds). We shall try to know from this lesson about Halal and Haram.

HALAL

'Halal' means lawful, legitimate, wholesome, approved, etc. Besides these, the term Halal is also applied in the sense of holy, sacred, pure, etc. In the Islamic terminology, those things are Halal in the Shariat which are distinctly proved by Al-Quran and Hadith as lawful. The term 'halal' may apply to a saying, work or thing. For example, those things or articles, the use of which is lawful in Shariat are known as Halal. For instance, eating beef, rice, pulse, fruits, etc. among food items, and wearing dress and approvals indicating decency and good taste, etc. are among the Halal things. Likewise, those sayings and deeds which Allah the Most High and His Rasul (Sm) have permitted are recognized as Halal. For instance, to speak the truth, to conduct trade and commerce agreeable to the Sunnat, to do well to man, etc. are among Halal things.

HARAM

'Haram' is the opposite of 'Halal'. 'Haram' means prohibited, bad, unfair, profane, etc. In the Islamic terminology, those actions or things which are abominable and therefore, rejectable and discardable in pursuance of the clear directions of

Al-Quran and Sunnah, are Haram. In other words, those acts or things which Allah the Most High and His Rasul (Sm.) have clearly forbidden- all those are Haram for man. For instance, usury, bribery, gambling, eating pig, meat drinking wine, taking narcotics, etc. are haram.

NUMBER OF HALAL AND HARAM

Allah the Most High has described Halal and Haram very clearly the holy Prophet (Sm.) said, اَلْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ -

Meaning: "Halal matters are clearly stated. And Haram matters too are clearly stated." (Bukhari and Muslim)

Halal things on earth are innumerable. These are unlimited and inexhaustible. These are stamped as the gifts of Allah the Most High. Allah the Most High says- وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا -

Meaning: "If you keep on counting the gifts of Allah, you will not be able to exhaust them." (Sura: Ibrahim, Ayat : 34)

According to the verdict or statement of Shariat, everything is lawful (Mubah) except Akidah and Ibadat. However, if a prohibitory provision is found against it in Al-Quran and the Hadith, it will become Haram. So, it is understood that the number of Halal things is uncountable. And the number of forbidden things is limited.

It is very essential to have an identification of these Halal and Haram things. It is disbelief (kufr) to consider Halal as Haram, and Haram as Halal. As the number of the Haram things is limited, a list of Haram matters and things is given below:

1. It is haram to eat dead animals (but to eat dead fish is not Haram).
2. To drink blood (but blood sticking to meat of Halal animal is not Haram).
3. To eat human flesh.
4. To eat pig meat or pork.
5. Eating flesh/meat of animal(s) sacrificed/slaughtered in the name of anyone except Allah.
6. To drink wine.
7. To take any narcotics such as heroin, yaba, phensedyl, ganja (hemp), opium, etc.

8. To eat the meat of animals killed by choking or by throwing down from a height.
9. To eat the meat of ferocious animals such as tiger, lion, bear, etc.
10. To eat the meat of poisonous and harmful animals such as snake, scorpion, etc.
11. To eat the meat of those animals and birds that feed on filthy and impure, unholy and unclean things, such as crow, vulture, dog, etc.
12. To eat the meat of ass (donkey), mule, elephant etc.
13. Money or wealth acquired through usury, bribery, and gambling, etc.
14. Money or goods acquired through theft, dacoity, terrorism, extortion, fraud (deceit), etc.
15. Trading and transaction of illicit articles or merchandise.
16. To give false evidence, to take false oath, to speak ill of others (backbiting), etc.
17. Above all, obscene, discourteous, oppressive talk, action, and things that may hurt hunar beings.

In fact, all those thing prohibited by Al-Quran and Sunnah are Haram. It is the essential obligation of all Mumins to abstain from all these prohibited things and activities.

INFLUENCE OF HALAL ON HUMAN LIFE

Allah the Most High is the Creator of all things. It is He who knows best what is beneficial and what is harmful. Allah the Most High has enacted as Halal those things and matters which are beneficial for mankind. He says -

يَآ أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Meaning: "O Mankind! You take the Halal and pure things of the earth." (Sura: Al-Baqara; Ayat, 168)

Man takes the gifts of Allah the Most High through taking the Halal things, and becomes the recipient of the highest good.

Halal things inspire man to worship Allah. Man can worship Allah the Most High more and more. Allah the Most High says in Al-Quran:

يَاأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

Meaning: "Oh Prophets! You eat from pure things and do good deeds." (Sura Al-Muminun, Ayat 51)

Halal and pure things that keep man's body and brain sound. They generate Noor (light) in the heart. As a result, man takes to hating unjust and dishonest conduct. Man grows up with noble qualities. In fact, halal foods create a holy feeling and self-purification. In consequence man becomes recipient of immense good in both here on earth and in the Akhirat.

INFLUENCE OF HARAM ON MAN'S LIFE

The consequence of Haram things, sayings and deeds in man's life is very terrible. There are some such ingredients in some Haram things as are extremely harmful for human, mind, brain and body. More often these things pervert man's brain. These even develop many severe and fatal diseases. For example, alcohol, hemp, heroin etc.

Besides, it has been proved by modem knowledge and scientific research that the flesh of ferocious animals contains some such germs proven extremely harmful for human body.

Haram activities also exert harmful influence on human society. Among these usury, bribery, gambling, etc. are a few examples. Due to these social environment deteriorates moral, human values are destroyed; disparity surfaces in the society and many such men who practise them become destitute and bankrupt. Many do not even hesitate to commit suicide.

Haram food extends harmful influence on man's heart. Men become inclined to unfairmeans, obscenity and dishonesty. The noble qualities of human character are destroyed. Men lose interest in worship. Their worship and supplications are not accepted. The Holy Prophet (Sm.) has said, "A man finishes a long journey and prays to Allah raising his both hands, "O Allah! O Allah!" But his food and drink, his dress- all are haram. So, how can his prayers be acceptable?" (Muslim)

Rasulullah (Sm.) has said in another Hadith "That body (human) which is formed of Haram, will be the fuel of Hell." (Ahmad, Baihaqi and Darimi)

In fact, Haram leads man to the path of evil and doom. So, we shall always remain alert about Haram. We shall adopt Halal ways in all our sayings, actions, food and drink etc.

Task: Students will prepare a list of the terms of the rules and regulations of Shariat to show it to the teacher.

Exercise

Multiple Choice Questions:

1. What is the meaning of 'Laa Taqhar'?

a) Do not threaten b) Do not forbid him

c) Do not give shelter d) Do not be harsh

2. What was the number of the scribes of Wahi?

a) 28 b) 42

c) 47 d) 86

3. The peculiarity of the Makki Suras is that they narrate-

i) Introduction of Shirk and Kufr

ii) The conspiracy of the Hypocrites

iii) The general principles of the Shariat

Which one of the following is the correct answer of Question No. 3?

a) i and ii b) i and iii

c) ii and iii d) i, ii and iii

Read the Following Paragraph and Answer the Questions 4-6

Mr. Alam is a respectable man of the village. He occupied all the properties of his younger brother after his death and ousted the children of his younger brother from home.

4. Whose rights have been violated by Mr. Alam's action?

a) of the poor people b) of the helpless persons

c) of the orphans d) of the deprived persons

5. Which regulation of Shariat has been violated by Mr. Alam's action?

a) Al-Quran b) Hadith

c) Ijma d) Qiyas

6. In the light of Shariat Mr. Alam will be?

a) Fasik b) Kafir

c) Munafiq d) Zalim

Creative Questions:

1. Sajib and Sajid are close friends. Sajib often offers his Fazr Salat (dawn prayer) after sunrise and Asr Salat (late noon prayer) during sunset. As Sajid calls upon the youths of the locality to speak the truth and offer Salat (Prayer) on time, some youths speak ill of him on hearing his call. As the harassment of the youths became intolerable, he takes shelter with his teacher, who recites the following Ayat of Al-Quran-

إِنَّ مَعَ الْعُسْرِ يُسْرًا

a. What is the meaning of the word 'farghab' ?

b. Explain the statement- 'We have created man in the nicest shape.'

c. Explain whose features have come out from Sajib's activity.

d. Identity Sajid's activities and analysis them in the light of lessons in your textbook

2. Mr. Nasir and Mr. Zabir are two friends. Mr. Nasir has planted many fruit trees around his home. People take rest in the shade of those trees and the birds eat fruits. He gives the fruits to his neighbours. On the other hand Mr. Zabir runs a grocery shop where goods are being sold at a fair price. There is no adulteration. That is why many people buy goods from his shop in the month of Ramadan.

a. What is called the third source of Shariat?

b. Why is Haram rejectable?

c. How will Mr. Nasir's work be considered? Explain in the light of Hadith.

d. Evaluate the result of Mr. Jabir's work in the light of Islam.

CHAPTER THREE
IBADAT (اَلْعِبَادَةُ)

The purpose of the creation of man is the worship of Allah. Allah's command such as offering salat, observing fast, performing hajj, paying zakat and abstaining from His prohibited things such as usury, bribery, exposure of the body, obscenity, shamelessness, etc. in the daily life is called Ibadat. Similarly mutual fellow feeling and good conduct with one another in the manner shown by the Nabi and Rasul (Sm.) are also ibadat. Basically obedience and servitude to Allah the Most Great is expressed through ibadat. The well-being of man lies on it.

After reading this chapter, we will be able to :

- get an idea about Haqqullah (duties to Creator) and Haqqul Ibad (duties to the created) and narrate the method of performing them;
- identify Haqqullah (duties toward the creator), Haqqul Ibad (duties toward the creations) and apply this properly in practical life;
- narrate the introduction and importance of Salat;
- narrate the importance and teachings of Sawm (Roza);
- explain the role and importance of Zakat;
- narrate the idea of Hajj and its rules;
- narrate the teachings of Hajj for acquiring brotherhood, sense of discipline and morality;
- narrate the rights of the helpless and the poor;
- explain the relationship between the owner and workers;
- narrate the idea of 'ilm' (knowledge), its kinds and importance;
- narrate the characteristics of a student and qualification of a teacher;
- narrate the idea about student-teacher relationship as well as that of education and morality;
- narrate the idea, types and importance of Jihad;
- explain the difference between Jihad and terrorism and the evil consequences of terrorism;
- lead a terrorism-free and humanistic life by realizing the difference between Jihad and terrorism;
- Proceed to build up a moral and humanitarian life by observing the basic Ibadats.

LESSON 1

IBADAT (اَلْعِبَادَةُ)

Ibadat (اَلْعِبَادَةُ) is an Arabic word. Its meaning is to express absolute humility and humbleness and to be extremely submissive. And in the Islamic terminology, obedience to the regulations of Allah the Most High in all affairs of daily life is called Ibadat. By creating us Allah the Most High has bestowed innumerable fovours and gifts upon us to enable us to lead our life with ease If is our compulsory duty to believe in Him. Allah the Most High says in the holy Al-Quran about the purpose of creating us thus,

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ○

Meaning:" I (Allah) have created the species of jinn and man for my worship only." (Sura: Az-Zariyat, Ayat: 56). Whatever servitude we render on earth, the objective behind all such service is to attain the pleasure of Allah. And if such servitude is not exclusively for Allah, Allah will not accept it. Allah the Most High says¬" They were rather ordered to worship Allah with full attention through absolute allegiance and with a pure heart." (Sura Al-Baiyynat, Ayat 05)

Nabis and Rasuls (Prophets and Messengers) (As.) were sent to instruct man how to worship Allah, and to lead earthly life in a manner pleasing to Allah the Most High. In Al-Quran Allah the Most High has commanded man to follow them. Allah the Most Great says, "You tell (O Prophets) you obey Allah and His Rasul. If they turn away then know, Allah does not like the kafirs." (Sura Al-Imran, Ayat 32)

We have understood from the said Ayat that to follow the path and instructions of Allah and His Rasul is termed as lbadat. So, we shall be able to win His pleasure by performing the duties properly as commanded by them.

IMPORTANCE AND SIGNIFICANCE OF IBADAT

The differentiation between man and other animals as creations of Allah is man's intellect, conscience and knowledge. If man fails to render servitude to Allah by applying that,conscience, intellect and knowledge, he becomes peers of the quadrupeds or even inferior to them. Allah the Most High says, "They have heart but they do not feel with it, they have eyes but they do not see with them, they have ears but they do not hear with them, these are like beasts, (rather inferior to animals), they are insensate". (Sura Al-Araf, Ayat 179). So, lbadat does not

mean worship only. Rather to conduct affairs according to Allah's dictates as His Khalifa is (called) Ibadat.

Allah the Most High says-

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ○

Meaning: "You scatter over the land after saying your prayers. Busy yourselves in seeking divine favours and remember Allah ever increasingly so that you may become successful." (Sura Al- Jumma, Ayat 10)

It is understood from the spirit of this Ayat that doing business, jobs, farming, earning wealth by fair means and doings, all other noble deeds by fully discharging the duties charted by Allah are Ibadat. Similarly, love of Allah and His Rasul, hope for His mercy, fear of His punishment, Ikhlas (sincerity), Sabr (patience), Shukr (gratitude/thanks), tawakkul (absolute reliance on Allah) are included in Ibadat.

Allah will reward us in the next world if we properly follow the path as directed by Allah and His Rasul. As a result we shall attain peace both on earth and hereafter.

HAQQULLAH AND HAQQUL IBAD

The Ibadat is of two kinds : a. Haqqullah (حَقُّ اللّٰهِ) b. Haqqul Ibad (حَقُّ الْعِبَادِ)

A. Haqqullah (Allah's Rights)

The duties relating to obligations toward Allah are called Haqqullah. In our daily life we perform many types of Ibadat to earn Allah's pleasure. Some Ibadat from among these are marked for Allah, among these are Haqqullah, such as to establish salat (prayer), to observe Sawm (fast during Ramadan), performing Hajj, etc.Whatever man (Muslim) must believe in at heart as preconditions for the deeds are that there is Allah, the one and only, He has no sharik (associate or partner), and it is He who is the Creator of all (beings and things). It is by His command that everything in the universe shall perish. Our life, our death are all at His disposal. All that exist in the universe are encompassed by his knowledge. It is in His hands that the sustenance of all lie. He it is when we worship. There is none besides Him worthy of servitude. To believe in and confess all this heart and soul are the rights of Allah over His bandahs (slaves).

To fulfill the rights of Allah we must perform the following duties:

- To accept the sovereignty and authority of Allah in our total life.
- To obey all commands and prohibitions given by Allah.
- To surrender ourselves to Allah under all circumstances and seek His blessings.

We shall obey the regulations of Allah in our personal, family, social, economic and cultural life. At this He will be pleased with us. As a result, we shall receive reward from Him in the hereafter.

B. Haqqul Ibad (Rights of Allah's Servants)

Man is a social being. Man has to live in a social group. We live together in society with our parents, brothers and sisters, kith and kin, and neighbours. We respond to one other's sorrows. We help one another in danger. It is this mutual sympathy and obligation that is called Haqqul Ibad, the haqq or right of fellow-slaves of Allah. As it is known from Al-Quran and Hadith, in Islam a very high importance has been attached to the rights of fellow servants, that is, the human rights.

Regarding human rights there are innumerable Ayats and Hadiths. Rasulullah (Sm.) has said, "Verily your Rabb (Nourisher), your own body, your wife and children have got rights upon you." In another place Rasulullah (Sm.) further said, "A Muslim has got six rights upon another fellow Muslim. These are to return his salutation (Salam), to visit a patient, to attend his Janaza (Funeral prayer), to accept his invitation, to help one who is oppressed, and to respond to his sneezing." (Bukhari and Muslim)

Man's rights on his fellow brother can be classified into eight categories, such as : (1) Rights of close relatives, (2) Rights of distant relatives. (3) Rights of neighbourers, (4) Rights of compatriots (fellow citizens), (5) Rights of the ruler and the ruled, (6) Rights of ordinary Muslims, (7) Rights of the needy, (8) Rights of non-Muslims.

Along with discharging obligations to Allah, we shall be careful to discharge our responsibilities and duties to man.

Task: Students will write down three examples each on the rights of Allah and the rights of man.

LESSON 2
SALAT (اَلصَّلٰوةُ)

INTRODUCTION

Salat is an Arabic word. Its Persian synonym is Namaz. Its meaning is supplication, to ask for forgiveness and to seek Mercy. As a slave offers supplication, seeks mercy and pardon, so it is called Salat. Of the five pillars upon which Islam is founded, Salat is the second. The holy Prophet (Sm.) said in this respect-

بُنِيَ الْاِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ وَصَوْمِ رَمَضَانَ وَالْحَجِّ

Meaning: "Islam is founded on five pillars. 1) To testify this that besides Allah there is no other Ilah (god, worthy of worship), and Hazrat Muhammad (Sm.) is Allah's Rasul; 2) To establish Salat; 3) To give out Zakat; 4) Fasting during Ramadan; 5) Pilgrimage (Hajj)." (Sahih Bukhari)

On the day ofQiymatAllah will demand the accounts of Salat. Rasulullah (Sm.) has said,

اَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ اَلصَّلٰوةُ-

Meaning: "On the Day of Qiyamat, of all things, the accounts of Salat will be demanded first." (Tirmizi)

Allah the Most Great has made farz the five times daily Salat. This are Fazr (Morning), Zahur (Mid-day), Asr (Afternoon), Magrib (Sunset) and Isha (Night) prayers. Salat restrains a Mumin (Believer) from evil and heinous deeds.

Allah the Most High says, اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ط

Meaning: "Surely Salat restrains man from absence and evil deeds." (Sura An-kabut, Ayat 45)

Salat can never be abandoned except for a cause/reason approved by the Shariat.

RELIGIOUS IMPORTANCE

The importance of Salat in a Muslim's daily life is unlimited. Salat helps man attain nearness to Allah. The slave gets the company of his Lord. Iman becomes firm, the soul becomes purified. Salat makes man get up from bed early in the

morning which is very beneficial for health. About the importance of Salat, Rasul (Sm.) said, "One who offers Salat with attention, that Salat will be Noor (light) for him." (Tabarani)

One day Hazrat Muhammad (Sm.) said to his companions - "If there is a river flowing by the side of a man's house and he bathes in it five times daily, will there remain any filth in his body? The companions said in reply, No, O Messenger of Allah. Then the Holy Prophet (Sm.) said, The five times daily Salat likewise removes his (he who prays) sins (Bukhari and Muslim). The Holy Prophet (Sm.) further said, Salat is the identifier between Iman and Kufr." (Tirmizi)

Hazrat Muhammad (Sm.) has narrated the importance of offering salat in congregation. He said, "Salat offered in congregation brings twenty seven times more reward than that offered individually."

And Allah the Most High too has ordered Salat to be offered in jamat. Allah says,

وَارْكَعُوا مَعَ الرَّاكِعِينَ ○

Meaning: "You bow down with those who bow down." (Sura: Al-Baqara, Ayat: 43)

SOCIAL IMPORTANCE

In many places of Al-Quran it has been said that Salat be offered in a body. The Muslim gets the opportunity to assemble five times daily in a particular place. They can help one another in weal and woe. At this the social bond among them is boosted up. Even there remains no distinction of rich and poor while standing in a row. As a result there develops equality among the Musallis (those who offer prayers). Man gets the lesson of working in unison by forgetting mutual differences of opinions through offering Salat.

Salat inspires us about the importance of time, sense of discipline, obedience to the leader, leading a regulated and clean life. We shall offer prayer regularly with care at the right time. We shall build up our life decently.

Task: Students will construct five sentences group-wise on the religious and social importance of Salat.

LESSON 3
SAWM (اَلصَّوْمُ)

Sawm is an Arabic Word. Its literal meaning is to 'abstain from'. In the terminology of the Islamic Shariat Sawm is to refrain from food, drink and sensual pleasure from dawn to dusk in order to please Allah. In our country, 'Sawm' is also called 'Roza'.

It is Farz for every adult man and woman to observe fasting during the whole month of Ramadan. It is one of the five pillars of Islam. The importance of the teachings of Sawm in our daily life is immense.

MORAL LESSONS OF SAWM

It is not only upon us that Sawm is Farz. Rather it was Farz for the followers (Ummat) of all the preceding Prophets and Messengers. The spiritual excellence of the Sayim (one observing fast) is attained through it. Taqwa (Fear of Allah) and love of Allah develop in man's mind through Sawm. Man does not eat or drink anything in spite of the pain of hunger and thirst and does not enjoy the sensual pleasure for the sake of the love for and fear of Allah.

Allah the Most Great says- كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

Meaning: "Sawm (roza) has been made compulsory upon you as it was made upon those who preceded you so that you can attain Taqwa (Fear of Allah)." (Sura Al-Baqara, Ayat 183)

We shall observe fast during the month of Ramadan to acquire Taqwa.

Man indulges in many evil deeds under the influence of greed and avarice, envy and hatred, anger and agitation. Sawm teaches man to keep away from these deeds. Sawm is the shield between a man and his evil deeds. The holy Prophet Muhammad (Sm.) has said- اَلصِّيَامُ جُنَّةٌ

Meaning: "Sawm (Roza) is as if a shield." (Bukhari and Muslim)

Above everything else, physical, mental and spiritual peace are attained by the observance of Sawm.

SOCIAL TEACHINGS OF SAWM

Mutual sympathy and fellow feeling is developed by the cultivation of Sawm. A man practising Sawm comes to realize the pangs of another man who suffers from the pain of hunger. He can imagine how much distressful the pain of hunger and

thirst can be. At this, the feeling of sympathy and fellow feeling is developed towards hungry people. The Holy Prophet (Sm.) has said, "This month is the month of sympathy."

Rasulullah (Sm.) would himself practise charity in the month of Ramadan as much as he inspired others to do that. Hazrat Ibn Abbas (Ra.) says, "Rasulullah (Sm.) was more charitable among men. His charity would increase particularly at the advent of Ramadan." (Bukhari and Muslim). Sawm encourages charity towards the helpless and the poor.

RELIGIOUS IMPORTANCE OF SAWM

Sawm has much importance from the religious point of view. Allah increases the rewards of all noble deeds from ten to seven hundred folds. But it is stated in the Hadith-i-Qudsi about the return of Sawm thus-Allah the Most High says-

اَلصَّوْمُ لِيْ وَاَنَا اَجْزِيْ بِهٖ

Meaning: "Sawm is for me and I myself shall offer its return." (Bukhari)

As Sawm is observed for Allah with the hope of return (reward), Allah the Most High forgives all previous sins of Sayim. As the holy Prophet (Sm.) has said-

مَنْ صَامَ رَمَضَانَ اِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ -

Meaning: "Allah the Most High forgives all the past sins of a person who observes fast by cherishing faith in and hope of reward from Allah." (Bukhari)

Sawm is a fundamental obligatory duty. If anybody rejects it, he will become a Kafir.

A SOCIAL IMPORTANCE OF SAWM

A man can feel the pain of hunger from Fasting . He can express sympathy towards the hungry and needy section of the society. A Sayim averts from the unfair and indecent deeds. He keeps away from mutual fighting. As a result peace prevails in the society. He exchanges with others Sahri and Iftar and helps the needy people financially in the hope of more rewards. This creates a feeling of fraternity and the social bonds become stronger and firm. So we should observe the fast of Ramadan in the hope of attaining nearness to Allah and in consideration of the social importance of Sawm.

Task: Students will write down a paragraph on the social lessons of Sawm.

LESSON 4
ZAKAT (اَلزَّكٰوةُ)

INTRODUCTION

In terms of economic condition, there are both rich and poor people in society. Allah the Most Great has made provision of Zakat in Al-Quran with a view to bridging the gap between the rich and the poor. The poor people of the society too will become solvent provided Zakat is paid up. As a result, a link will emerge between the rich and the poor. This will ensure peace, discipline and tranquility in society. Hazrat Muhammad (Sm.) has mentioned Zakat as a bridge of Islam thus-

اَلزَّكٰوةُ قَنْطَرَةُ الْاِسْلَامِ

Meaning: "Zakat is the bridge of Islam." (Baihaqi)

The etymological meaning of the word Zakat is holiness, purity and increase. And in the Islamic Shariat point of view, the spending of 2.50 percent of a Muslim owner having Nisab (taxable) amount of wealth at the close of the year on specified heads of expenditure is termed as zakat. Nisab is the minimum amount or volume of surplus asset which imposes obligation of the owner thereof to pay Zakat. In so doing the wealth of the rich person is sanctified, purified and augmented. That is why, it has been called Zakat. In the Islamic view-point, Zakat is not mercy of the rich to the poor, rather it is the right of the poor. This being so, Allah has directed payment of Zakat as mandatory. Allah the Most High says-

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

Meaning: "Establish you prayer and pay up you Zakat." (Sura: An-Noor, Ayat: 56)

IMPORTANCE OF ZAKAT

Allah the most High has spoken of Zakat several times along with Salat. Zakat is the third of the five pillars of Islam. Zakat holds social, moral, economic and religious importance. For all these reasons, Allah the Most Great has made Zakat Farz on the Muslims.

SOCIAL IMPORTANCE

Zakat establishes amity in society by removing instability and chaos. Alongside bringing social security Zakat removes material disparity among men in

society. As Allah says, كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَاۤءِ مِنْكُمْ ط

Meaning: "So that wealth does not rotate only among the wealthy persons." (Sura: Hashr, Ayat : 7)

So, it is our responsibility and duty to construct a society on the basis of equality by removing inequality through introducing the Zakat system.

ETHICAL IMPORTANCE

Zakat produces fear of Allah in the mind of man. It prepares a sacred and high attitude. It teaches us to prevent misuses. Above all Zakat ensures man's inner peace, moral upliftment, purity and sanctity of wealth. As Allah the Most Great says,

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا

Meaning: "You take Sadaqah (Zakat) from their material possessions. Through it you will purify and refine them." (Sura: At-Tauba, Ayat: 103)

So, we shall pay up Zakat to be morally purified.

ECONOMIC IMPORTANCE

Zakat is one of the sources of the Islamic economic system. The economic foundation and the success of the social welfare projects are dependent on it. It moves forward the flow of wealth. The wealth of the rich reaches the poor also instead of remaining concentrated. As a result, the state economies take off. Production increases and unemployment is reduced. The per capita income increases. The economic base of the state becomes firm and strong. The insolvent section of population gradually becomes solvent. Gradually the number of wealthy people increases. Allah the Most High says-

يَمْحَقُ اللّٰهُ الرِّبٰوا وَ يُرْبِي الصَّدَقٰتِ ؕ

Meaning: "Allah destroys Riba (usury) and increases charity." (Sura: Al-Baqara, Ayat: 276)

We shall also try to pay up Zakat properly to strengthen the economy.

RELIGIOUS IMPORTANCE

Unless a Muslim pays up Zakat, he cannot continue to remain a perfect Muslim.

Allah says- اَلَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ○

Meaning: "Those who do not pay up Zakat, and they are not believers in Akhirat too." (Ha-mim Ash Sijdah, Ayat : 7)

Rejection of Zakat is tantamount to rejection of Allah and His Rasul. According to the Islamic Law, a man capable of paying Zakat must pay it. Hazrat Abu Bakr (Ra) the first Khalifa of Islam waged war against the rejecters of Zakat. Salat and Sawm are physical worship and Zakat is financial worship. So, paying up Zakat is the obligation of Muslim demanded by faith.

ZAKAT AS THE RIGHT OF THE HELPLESS AND THE POOR

It is not mercy or favour of the rich to pay Zakat among the poor. Rather Zakat is their due or right. If one is follower of Islam one should dispense Zakat voluntarily and take it to the doorsteps of the poor. Allah the Most Great says-

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ○

Meaning: "And in their (of the rich) wealth there is right of the beggars and the needy (deprived)." (Sura: Az- Zariyat, Ayat : 19)

So, a wealthy man will think it before enjoying his wealth that there lies the right of the helpless. Their right must be allowed. Otherwise the entire property will be unclean. At long last, he will have to suffer punishment in Akhirat. Allah the Most Great says, "And those who accumulate gold and silver and do not spend in the way of Allah, give them the tidings of severe punishment." (Sura: At-Tauba, Ayat: 34)

Employment may be generated for the unemployed and the poor through collecting Zakat under state initiative. At this the country will be economically self- reliant. The disparity of wealth between the rich and the poor will vanish. So, it is singularly essential on the part of the rich to pay up Zakat.

Task: Students will write down in the classroom a paragraph on the economic importance of Zakat.

LESSON 5
HAJJ (اَلْحَجُّ)

INTRODUCTION

Hajj is the fifth base of Islam. The literal meaning of Hajj is to resolve, intend. In the Islamic terminology, the visit to Baitullah (Kaba, house of Allah) and the places connected thereto on the fixed days in the fixed method in the month of Zil Hajj with the intention of pleasing Allah is called Hajj. Hajj is obligatory on all those Muslims who are physically and financially fit to visit Makkah and discharge the necessary obligations. Allah the Most Great says,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ

Meaning: "Among men he who has the ability to approach Allah's house, it is incumbent on him to perform Hajj." (Sura: Al-e-Imran, Ayat: 97)

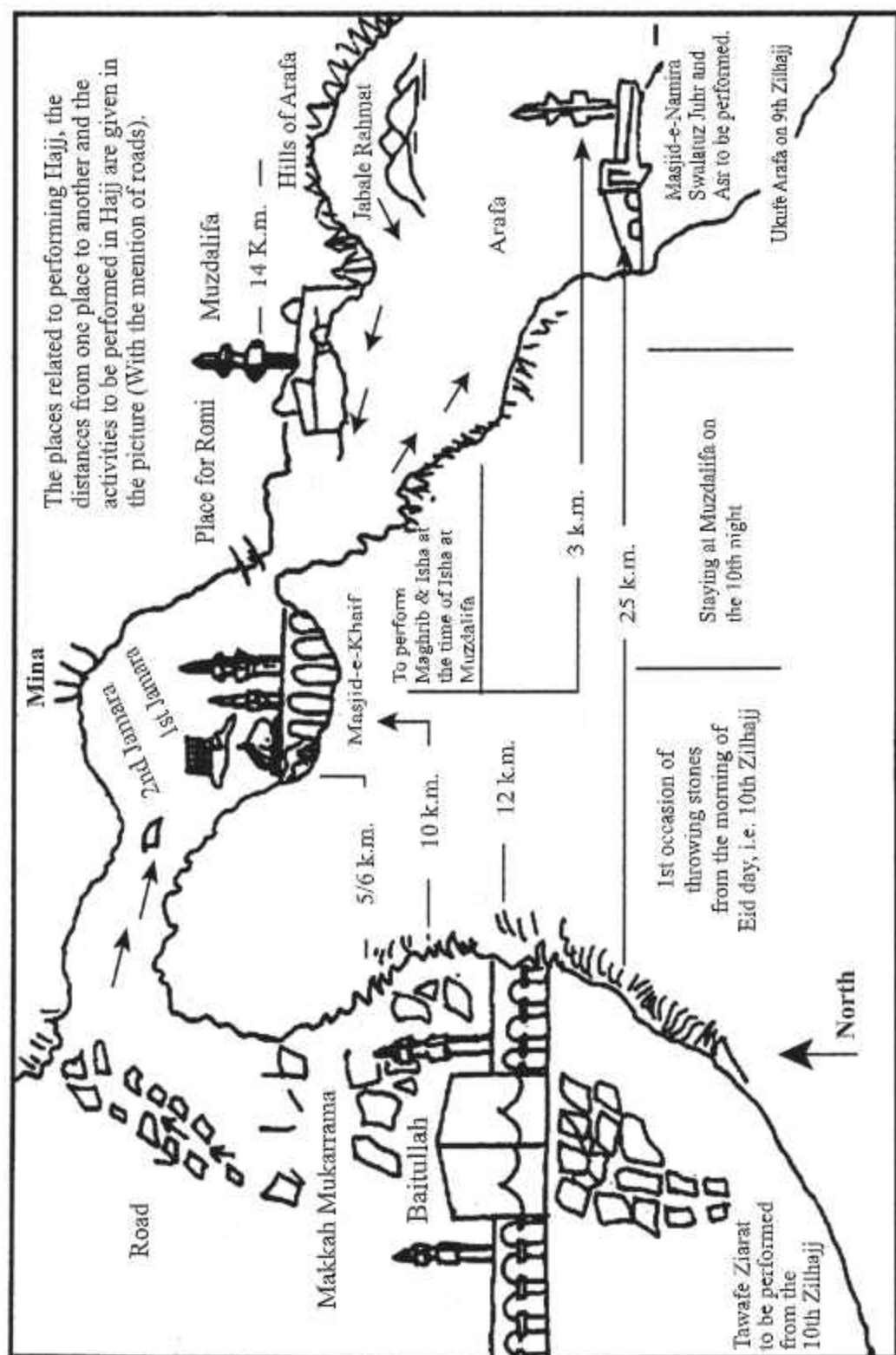
For those that have the means, Hajj is Farz only once in a life time.

RULES OF HAJJ

There are in all 3 Farz in Hajj. These are -

1. To tip up Ihram (To adopt the formal intention).
2. Presence at the Arafa ground on the 9th Zil Hajj.
3. Tawaf-I-Ziyarat (Circulation around nobel Kaba on any day from the morning of the 10th to the 12th.)

There are 6 Wajibs of Hajj. These are -

1. To stay at a place called Muzdalifa at night following the 9th Zil Hajj.
2. To run between the two mountains called Safa and Marwa.
3. Throwing of 7 stone pebbles aiming the devil on three fixed spots at Mina on three successive days-10th, 11th and 12th Zil Hajj.
4. Qurbani (Sacrifice of animal in Allah's name for His pleasure)
5. Shearing the head or trimming the hair of head.
6. To perform the farewell Tawaf (obligatory for all Hajis coming from places other than Makkah).

Picture: Places of Hajj

RELIGIOUS IMPORTANCE OF HAJJ

The importance of Hajj is immense in Islam. Allah the Most High has revealed a Sura in Al- Quran with the same title (i.e. Sura: Hajj). Besides this Allah has revealed Ayats about Hajj at different places of Al-Quran. There are many Hadiths stating importance of Hajj from Rasulullah (Sm.).

Rasulullah (Sm.) says,- اَلْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهٗ جَزَاءٌ اِلَّا الْجَنَّةُ-

Meaning: "The only return for an accepted (by Allah) Hajj is nothing else but paradise." (Bukhari and Muslim). The sins of past life are forgiven through Hajj. Rasullullah (Sm.) said, "He who performs Hajj, becomes as sinless as a just born baby." (Ibn Majah)

A rejecter of Hajj will become Kafir. We should seek Allah's help to be able to perform such Hajj as proves worthy of Allah's acceptance.

SOCIAL IMPORTANCE

Hajj is instrumental in building universal brotherhood. Hundreds of thousands of Muslims from different comers of the world assemble in the same place. Hajj is the grand congregation of the Muslims of the whole world. Allah says in the holy Quran,- "And proclaim to mankind about Hajj; they will approach you (Makkah) on foot as well as on the back of feeble animals of all kinds; they will traverse long distances." (Sura: Al- Hajj, Ayat: 27)

All submit to the court of Allah being clad alike. They chant in chorus Labbaik, Allahumma Labbaik: O Allah! Here we all are before the court of your Majesty.

LESSON AND IMPORTANCE OF HAJJ

Hajj teaches that the Muslims are united in spite of the difference between man and man on the grounds of wealth and riches, colour and tribe, race and nationality; Hajj binds the Muslims with the bond of fraternity. The king and subject, the master and slave-all wear the same unsewn cloth. It trains them for equality as they assemble before the court of the lord the magnificent with the same objective. Hajj makes man sympathetic by imparting the lesson of universal brotherhood. General people honour the Hajji for their Tawaf of Baitullah. So in order to qualify themselves for Allah's mercy (favour), rich Muslims must perform Hajj as soon as possible in obedience to His commands. We shall be imbibed with the spirit of universal brotherhood by deriving lesson from Hajj.

Task: Teacher will divide students in several groups and will select one from each group to speak for 2/3 minutes on the theme 'Hajj is the grand gathering of the world Muslims.'

LESSON 6

EMPLOYER- EMPLOYEE RELATIONSHIP

Food, dress, shelter, education, health care, etc. are the basic rights of man. And man has been working every day to secure these. Man is a social being. No man on earth can do all his work alone. In this age of industrialization, every individual has got to look up to others to maintain himself. One individual works under another at all levels of society. So, one becomes an employer and the other his employee. The relationship between the employer and his employee is very close. As the employer cannot do without the help of the working class, so also the working classes are dependent on the salary and allowance of the employer for their daily life (sustenance). It is not a condemnable matter to work for others for a fixed remuneration. Our beloved Nabi Hazrat Muhammad (Sm.) also worked as a wage earner. He was asked, "Which type of income is the best and pure?"He replied,"the earning by one's own hands as well as that earned by honestly dealing (trade)." (Baihaqi)

Islam has enjoined decent dealing with subordinates. Allah the Most High says,-

وَبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ
وَابْنِ السَّبِيْلِ ، وَمَا مَلَكَتْ اَيْمَانُكُمْ

Meaning: "You behave courteously with your parents. Deal decently with your near relatives, orphans, the needy (beggars) and also be kind to your neighbours, friends and fellows, travellers and your subordinates." (Sura: Nisa, Ayat: 36)

We come across an excellent example of decent relationship between the employers and the employee in the life of Hazrat Anas (Ra.). He says," I have served Rasulullah (Sm.) for ten years. He never uttered 'Uh! To me and never scolded me saying why did you not do this, why did you do this? He used to help me more often than not with his own hands." (Bukhari)

Hazrat Umar (Ra.) was the Amirul Muminin (commander of the faithful). He set an example of equality and human dignity while riding the camel at times and an

dragging it at another during his visit to Jerusalem. He shared the benefit of riding and the labour of dragging the camel equally with his servant by turns. Such an example of excellent relationship between the employer and the servant is unprecedented in history. During the farewell pilgrimage Rasul (Sm.) was asked - "How many times may a subordinate person be pardoned?" Rasul (Sm.) said in reply,

كُلَّ يَوْمٍ سَبْعِيْنَ

Meaning: " Seventy times a day." (Tirmizi)

The master should impose work load proportionate to the strength and capacity of the worker. Rasulullah (Sm.) said,

وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيْقُ

Meaning: "He (worker) must not be burdened with work beyond his strength and capacity." (Muslim)

Islam does not approve any discrimination between the master and the worker in respect of every matter including food, dress, etc. About the dignity and rights of the worker Rasulullah (Sm.) said, "They (who work for you) are your brethren, Allah has made them subservient to you. It is proper that he(master) feeds them (servants) with what he himself eats, that he let them wear that what he wears and will not impose such burden upon them which they cannot carry out. In case it so happens, then he himself must come forward for their aid." (Bukhari Muslim)

The Islamic regulation in respect of quick payment of wage, is quite clear. Hazrat Muhammad (Sm.) said- أَعْطُوا الْأَجِيْرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ

Meaning: "Pay the worker his dues before his sweat dries out." (Ibn Majah)

It is not right to delay the payment unduly. Rasulullah (Sm.) saw to it that a worker gets his just wage when he says, 'do not employ him without fixing his pay.' Similarly, a worker has been inspired by Islam to discharge his responsibility to his master with fairness. Hazrat Muhammad (Sm.) said, "When a slave (worker) performs his duties for his master nicely, and worships Allah properly, he gets double remuneration." (Bukhari and Muslim)

If the employer and the worker can work out their relationship in the way envisaged by Islam, the worker will get his due and the owner will get just service. There shall never be bad blood between the master and the servant. Stability will prevail in the mills and factories. Therefore we should follow the ideal labour policy offered by Islam.

Task: Students will write down 10 sentences on rights of worker in class.

LESSON 7

'ILM' (KNOWLEDGE)

'Ilm' is an Arabic word. Its meanings are knowledge, to know, to be informed, to become aware, learning, etc. In the Islamic parlance, 'Ilm' is to realize the exact situation or condition of something. On the contrary, the meaning of 'Islam' is to obey and 'to surrender'. So, every Muslim must know how to obey and to whom and how he will surrender. This cannot be done without Ilm. So, the importance of Ilm in Islam is immense.

IMPORTANCE OF ILM IN ISLAM

The importance of Ilm in Islam is so much that Allah the Most High iniciated the revelation of Al-Quran with the word 'Read' (اِقْرَأْ). Allah proclaims -

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ۔

Meaning: "Read in the name of your Lord Who has created." (Sura: Alaq, Ayat: 1)

As knowledge is acquired by reading, it is indispensable to cultivate knowledge to foster the growth of humanity and to become a perfect man. A learned man and an ignorant man can never be equal. Knowledge enriches and elevates the dignity of learned men. As Allah the Most Great has said -

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۔

Meaning: "Allah will elevate their dignity who have believed and who have been blessed with knowledge." (Sura: Al-Mujadala, Ayat: 11)

Islam has enjoined acquisition of knowledge on all Muslims. The holy Prophet (Sm.) said,-

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ

Meaning: "Acquisition of knowledge is compulsory for every Muslim." (Ibn Majah) In another place Hazrat Muhammad (Sm.) called acquisition of knowledge the best worship. Ilm has got many branches and twigs. Of these, the best Ilm is that by which truth and falsehood can be differentiated, lawful and unlawful matters can be understood and nearness of Allah can be attained.

2025

KINDS OF ILM

Ilm is divided into two groups. Such as: (a) Ilm-i-Deeni (religious knowledge) & (b) Ilm-i-Duniya (mundane knowledge).

Religious knowledge generally implies knowledge relating to Islam. These are knowledge of Al-Quran, Hadith, Fiqh, Tafsir, etc.

And mundane knowledge implies knowledge related to worldly prosperity. These include knowledge of Mathematics, Science, Geography, Literature, Physics, Chemistry, etc.

In a different way knowledge can be grouped into two categories. such as: (a) Adorable knowledge & (b) Avoidable knowledge.

Adorable knowledge is that which brings good (welfare) both here and hereafter. These are knowledge of morality, medical science, engineering, physics, chemistry, etc. which are beneficial. And avoidable knowledge is that which does no good to mankind. Rather it causes harm both in this world and next life. These are knowledge of immorality, theft, dacoity, injustice, oppression, war-mongering, terrorism, etc. In the Islamic view-point, every Muslim must gain basic knowledge of Islam. However, there must be a group of experts on Islam in all communities and lands. Otherwise, all shall be jointly held liable to Allah in the next life. Allah the Most Great says-

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ

Meaning: "Why a section of each group does not emerge well-equipped with the knowledge of religion so that they may warn their communities as they return to them (for advice)." (Sura: At-Tauba, Ayat: 122)

This being so, a group from us must acquire profound knowledge of religion. In the Islamic view-point, knowledge of mundane issues is likewise important as that of religion. However in no way these will contradict the regulations of Allah. Rather, these must conform to the standard of morality. For, it is the synthesis of morality with knowledge that ensures the blossoming of humanism. And if there is no coordination of morality with knowledge, humanity perishes.

The basic objective of Islam is to bring to man that only what is good. As the Holy Prophet (Sm.) has said- "Deen (religion) means to do well" (Muslim). So it is essential to acquire such knowledge as brings good to man's life. So, we shall acquire that knowledge which will ensure well-being of man in both temporal and eternal life.

Task: Students cite in the classroom five examples of adoptable and avoidable knowledge.

LESSON 8

CHARACTERISTICS OF LEARNERS

One who studies regularly and is eager and careful about learning is called a learner (student). A genuine student must possess certain qualities. Here some such features of a student are mentioned:

1. To obey the instructions of teachers.
2. To enquire about their well-being whenever they are met after paying respect tothem.
3. To listen attentively whatever the teachers say and obey accordingly.
4. To behave with them in a humble, gentle and decent manner.
5. To maintain friendship and good relationship with class-mates.
6. To attend the classes regularly.
7. To maintain cleanliness of classroom and school.
8. To keep the body clean and dres tidy.
9. To show respect by standing up, both in the classroom or anywhere else.
10. To seek permission to leave the classroom.
11. To implement in life all the noble teachings received from the teachers.
12. To refrain from such activities as are disliked by teachers.
13. Never to misbehave with anyone.
14. To wish well for the teachers always and pray for them when dead.
15. To be accustomed to disciplined life.
16. To be eager to learn and to try to keep in touch with teachers always.
17. To study with understanding and shun the habit of memorizing.
18. To note down what the teachers impart in the classroom.
19. To read everyday lessons regularly.
20. To consult the lessons of the following day beforehand.

When asked by his pupil Imam Shafi (a.) about the qualities of a student, his teacher Allama Waqi (R) said that the only feature that a student must show is his avoidance of all sinful activities.

We shall acquire these qualities of a student and become ideal students.

Task: Students will make 5 placards containing characteristics of an ideal student as homework and present in the class.

LESSON 9

QUALITIES OF TEACHERS

He who teaches us is a teacher. The most respected and dignified profession in the world is teaching. Our beloved prophet Hazrat Muhammad (Sm.) introduced himself (before mankind) as a teacher thus- إِنَّمَا بُعِثْتُ مُعَلِّمًا

Meaning: "I have not but been sent as a teacher." (Ibn Majah)

It is meet that the qualities of man of the best profession must necessarily be the best. Here follows some such features that characterize a teacher:

A) A good teacher must be a man of high ideals.

1. He will possess ideal knowledge;
2. He will possess the philosophy of his own religion and also other philosophies of life;
3. He will raise his students on the basis of the best ideal;
4. He will prove true to his words;
5. He will be tactful and bold in propagating the ideal;
6. He will undertake his profession as both avocation and devotion;
7. He will engage himself in this profession with a view to getting benefit both in this world and Akhirat; and
8. He will prove uncompromising in the face of injustice.

B) A good teacher must necessarily be profoundly learned.

1. He will always cultivate knowledge;
2. He will take proper preparation prior to holding class;
3. He will keep in touch with current affairs;
4. He will take part in such other activities that boost up intellect;

5. He will take to writing on different issues.

C) A good teacher will be conscious of his own personality.

1. He will keep clean and tidy;
2. He will dress up befitting decency, refinement and impressive personality;
3. He will be well equipped with correct pronunciation and expression;
4. He will maintain mental balance;
5. He will be strict in principle;
6. He will maintain soundness of mind and body.

D) A good teacher will cherish kindness and love for students.

1) He will impart the lessons with affection and kindness;
2) He will treat all pupils with equal consideration;
3) He will create among students an interest for learning;
4) He will repeat a matter if needed;
5) He will be as if their own acquaintance;
6) He will not scold, punish or beat the students.
7) He will neither beat them nor show cruelty to them, rather let them rectify their failings and mistakes with a tender and kind heart.

A prominent Sahabi, Muawiyah Ibnul Hakam As-Sulani says about Rasul (Sm.)," I have never come across a teacher more excellent than him either before or after him. By Allah, he did not scold, beat or call me names." (Muslim)

E) A good teacher will be sagacious. He will remain careful about the student's temperament, likes-dislike, receptivity, etc.

F) A good teacher will be sincere and caring to his institution. He will maintain fair contact with the administration.

If in practical life we ever happen to be teachers, we shall acquire these virtues and become ideal teachers.

Task: Students will write down in the class 10 sentences on the virtues of a good teacher.

LESSON 10

STUDENT–TEACHER RELATIONSHIP

A teacher is the architect of an ideal nation. He stands next to parents. He is a man worthy of extreme obedience and respect. Parents only procreate and bring up the children. On the contrary, it is a teacher who makes a true man out of a kid.

Students are fond of imitation. So students will learn only what the teachers teach them. Teachers guide the students from their early life about their aims and objectives of life. Teachers teach their students religious rules and laws, good manners, courtesy, humility, politeness, punctuality, kindness, sympathy, etc. which when applied in their later life will bring them total success. It is our duty to show respect to our teachers for the sacrifice they undergo in wishing our absolute well-being.

Student-teacher relationship is one of heart. It is as if the relationship between parents and children. As parents wished children well and inspire them to good, similarly a teacher wishe his students well and guides them to the right path. As children inherit property from parents, likewise students inherit knowledge from teachers. As children may become richer by utilizing the inherited property, similarly a student may become a great scholar by enriching the knowledge received from the teacher.

The Nabis and Rasuls (As.) are designated teachers of mankind and their Ummats are their students. Rasul (Sm.) has designated the learned among his followers as his successors. He says, "Ulama (learned men) are the heirs of the Nabis. They are not heirs of riches and wealth; rather they are heirs of knowledge (of the prophets)." (Tirmizi)

So between students and teachers the same relationship exists as the relationship of inheritance between parents and children. So we shall be respectful to this relationship. The fourth Khalifah of Islam Hazrat Ali (Ra.) says, "I'm his slave from whom I have learnt a word. He can sell me out, set me free or hold me in slavery."

So according to him, the relationship between a student and a teacher is likened to that between slave and master. This aspect of student- teacher relationship has come out in full glow in the sight of a polite student. In fact, student-teacher bond should be fair, where there shall prevail sincere respect, affection and love.

> **Task:** Students will attempt a paragraph on the nature of student-teacher relationship.

LESSON 11

EDUCATION AND MORALITY

EDUCATION

Education is the backbone of a nation. A nation without education is like an animal without a backbone. Application of the acquired knowledge and experience in one's life is called education. This education helps one to become a real man and illuminates the human heart by removing the darkness from there. By education we mean, the coordinated growth of body, mind and soul. Here by "education" it is particularly Islamic education that has been indicated. And the education system in which Islam has been fully and perfectly depicted is called Islamic education. In a word, the education synthesized in the light of Al-Quran and Hadith is properly called Islamic education. Through this education a person can build up himself as an honest, chaste, Allah fearing, patriotic, responsible and worthy citizen.

The two main sources of Islamic education are:

1. AL-QURAN: Allah the Most Great has described in this Quran all that is necessary for mankind. Allah the Most High says -

مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ

Meaning: "We have not left anything unmentioned." (Sura: Al- Anam, Ayat: 38) In another place Allah further says -

وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ

Meaning: "We have revealed to you the Book containing descriptions of all things." (Sura: An-Nahal, Ayat: 89)

2. AL-HAD ITH: The sayings, actions and tacit assent of Rasulullah (Sm.) are called Hadith. It is the second source of Islamic education. On the importance of Hadith Allah himself states thus -

وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

2025

Meaning: "You accept whatever the Rasul offers you. And eschew that which he forbids." (Sura :Al-Hashr, Ayat: 7)

Besides Al-Quran and Hadith, the consensus (Ijma) of the religious scholars of Islam and the analogical deductions by them (Qiyas) form the third and the fourth sources respectively.

The basic objective of Islamic education is to enable a person to earn Allah's pleasure by obeying His laws, rules and regulations in all aspects oflife, the starting point being his personal life. Basically the foundations of Islamic education are:

Tawhid (oneness and singularity of Allah), Risalat (calls and invitations to Allah by Nabis and Rasuls) and Akhirat (the reckoning after Resurrection, Heaven and Hell etc). We shall fashion our life in the light of these and try to make life decent and fruitful.

MORALITY

Honesty, good and courteous conduct, decent habit, sweet words, ideal character-all these go to make Morality. A man is branded as a morally accomplished person if his gait, movement, conduct, transaction- all is admirable and agreeable. Rasulullah (Sm.) has declared such a man as the best man. He said, "Certainly the best among you is he whose character is the best." (Bukhari and Muslim)

Morality is the basic human property of man and his best asset. If this is acquired, his life becomes decent and prosperous. Through this he earns honour and dignity. The main objective of Islamic education is to provide moral lessons. An immoral and characterless person is inferior to quadruped. Allah the Most Great says, "They have got heart but do not feel, they have got eyes but do not see. They have got ears but do not hear; they are like quadruped animals, rather they are inferior to them. And it is they who are heedless." (Sura: Al-Araf, Ayat: 179)

IMPORTANCE OF MORALITY

The importance of morality is immense in the Islamic way of life. The Holy Prophet (Sm.) had been raised to instruct man into morality. He says, "I have been sent to bring noble moral qualities into perfection." (Bukhari)

It is not enough to talk of morality. Rather these should be reflected in real life by practising the principles of the World Prophet Hazrat Muhammad (Sm.).

The Holy Prophet Hazrat Muhammad (Sm.) has called such a man a perfect Mumin who is a man of principles. He says thus -

اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا-

Meaning: "The man having the best character is the perfect Mumin among the Mumins." (Tirmizi)

A man will become as much a good man as he is morally elevated. Thus he will be favourite to Allah and His Rasul.

The holy Prophet (Sm.) further said, "He among you is most favorite to me whose Akhlaq (moral character) is the best" (Bukhari). In the same vein a certain person asked Hazrat Muhammad (Sm.) of all gifts bestowed up on man which is the best. Nabi Karim (Sm.) said, "Of all the gifts, the best is a decent character."

We should become favourites of Rasul (Sm.) by acquiring the virtues of decent character and moral conduct. It is much easier to know about morality and apply it to real life. Through Islamic education a person can acquire perfect morality. So it can be said that moral education is an integral part of Islamic education.

Task: Students will write down 10 sentences each on Education & morality as home- work and show it to the class teacher.

LESSON 12

JIHAD (اَلْجِهَادُ)

INTRODUCTION

Jihad is an Arabic word. Its literal meaning is labour, toil, effort, pain, trial, etc. And in the Islamic parlance, Jihad is to uphold Deen (Islam) and establish truth and justice by way of sacrifice in terms of life, wealth etc. as well as through (spreading) knowledge, good deeds, writings and speeches. Many take Jihad to mean bloodshed, Qatl (killing). But this is not right. For Jihad is a word conveying extensive meanings. Allah's pleasure lies in all good that there is on earth. And it for Allah's pleasure alone that Jihad can be possible. Allah says in the holy Quran-

وَجَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ط

Meaning: "You fight in the way to Allah in a way that is befitting for Jihad." (Sura : Al-Hajj, Ayat: 78)

In fact, Jihad is inclusive of all efforts, toil; endeavor in favour of truth and justice as well as against falsehood and injustice.

TYPES OF JIHAD

Jihad is of three types in the Islamic perspective:

1. To fight against one's own evil self (Nafs). As Hazrat Muhammad (Sm.) has said-

اَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللّٰهِ

Meaning: "A true Mujahid is he who struggles against his evil self (Nafs) in order to establish allegiance to Allah." (Musnad -i-Ahmad)

Rasulullah has declared such Jihad as the highest form of Jihad. On return from the battle of Badr he said,

رَجَعْنَا مِنَ الْجِهَادِ الْاَصْغَرِ اِلَى الْجِهَادِ الْاَكْبَرِ

Meaning: "We have reverted from Minor Jihad to Major Jihad (Jihad against evil instincts / propensities)." (Kanzul Ummal)

2. To conduct Jihad with the help of knowledge: This type of Jihad has been called in the Al-Quran as the greatest Jihad. Allah says-

فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ○

Meaning: "So you do not obey the unbelievers and you constantly wage big fight against them with it (Al-Quran as a tool)." (Sura: Al- Furqan, Ayat: 52)

3. To wage war against the enemies of Islam. It is the highest level of Jihad. It is fighting against one who turns away from Islam (a renegade) and fights back Islam.

IMPORTANCE OF JIHAD

Jihad is an obligation (Amal / Deed) in Islam. To protect the peculiarities of Deen (Islam) in all spheres of life and follow the rules and regulations of Islam are the obligations of a Mumin (believer). Likewise, it is his duty to save and uphold Deen and adopt measures for Jihad where necessary. Allah's pleasure is also his obligation. Basically Jihad is for the sake of peace only. To convert His slave absolutely obedient to Allah by freeing him from evil instincts and the provocations of the Shaitan (Devil) is the objective of Jihad.

In stating the benefits of Jihad Rasulullah (Sm.) said-

مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللهِ فَتَمَسَّهُ النَّارُ

Meaning: "A slave whose feet are smeared with dust in his Jihad in Allah's way, he will not be touched by the hell-fire." (Bukhari)

Task: Students will write down a paragraph on the importance of Jihad.

LESSON 13
JIHAD AND TERRORISM

Jihad (اَلْجِهَادُ) has been narrated in the preceding lesson. We shall narrate terrorism (اَلْإِرْهَابُ) in this lesson. By 'terrorism' we understand creation of terror in people's mind and causing harm to them through disorder and destruction in the hope of material gains.

A class of people has equated Jihad and Terrorism due to lack of knowledge of Islam. In fact there is a gulf of difference between them. It can be said that these two are mutually opposed to each other. The objective of Jihad is not territorial conquest, capture of power, greed for wealth, murder and destruction, plundering and unjust bloodshed. Rather, its objective is to bring man to the fold of Allah's suzerainty by freeing them from the bondage as well as to bring them under the pleasant shade of justice and fairplay by ending oppression and exploitation. Another objective of Jihad is to equip man with the spirit of truth and morality.

Allah the Most High says-

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ

Meaning: "And you shall be fighting against them until mischief is over and Allah's Deen (Islam) is established in full." (Sura: Al-Anfal, Ayat: 39)

On the contrary, the objective of terrorism is capturing of lands by bloodshed, usurping power, acquiring wealth and establishing supremacy and authority by plundering and killing people.

Islam cannot teach Muslims bloodshed by Jihad, rather the Jihad that Islam advocates gives direction of humanism, not bloodshed. In any Jihad of the Muslims no innocent common man suffered any harm. In his life-time, Rasulullah (Sm.) participated in about one hundred Jihads either directly or

directly or indirectly. History records that all taken together from both sides even less than five hundred people lost their lives in Jihads.

In recent times anarchy is being caused in the name of Jihad by such acts as bomb-blast, war mongering, bloodshed and killing of innocent people. Islam bears no connection with these. Rather it is terrorism in a different name.

From the above discussion and review of real history, we find that there is no place of terrorism in Jihad. So, we shall differentiate between Jihad and terrorism by knowing the true teachings of Islam and from the study of history. We shall try to earn Allah's pleasure by becoming true Muslims.

Task: Students will form two groups and discuss the differences between Jihad and terrorism.

SAMPLE QUESTIONS

MULTIPLE CHOICE QUESTIONS:

1. Which Sura has been revealed in describing Which man pillar of Islam?

a) Salat b) Zakat

c) Sawm d) Hajj

2. 'So that wealth is not heaped up among the rich of you.'- Which matter does this Ayat indicate?

a) Hajj b) To donate

c) Payment of Zakat d) To help

Read the paragraph below and answer questions 3-4

Mr. Bilal went from Bangladesh to perform Hajj. But due to illness he couldn't perform Tawaf-i-Ziyarat although all other formalities were duly observed.

3. Which type of regulations of Hajj could Mr. Bilal not perform ?

a) Mustahab b) Sunnat

c) Wajib d) Farz

4. What must Mr. Bilal do now?

a) repeat the Hajj b) offer Dom (compensational sacrifice)

c) go for Hajj again d) pray for Allah's pardon

CREATIVE QUESTIONS:

1. Mr. Shafiqur Rahman is a rickshaw puller. He obeys the Islamic rules and regulations in his personal life. When someone falls sick, he takes him to the hospital. One day he deposited Taka five lakh with the purse left behind by a passenger to the Headmaster of the local high school. The headmaster returned the bag with money to the owner's address found in the bag.

a. How many wajibs are there in Hajj?
b. Explain in writing the basic objective of Islamic education.
c. What type of Ibadat was offered through the Headmaster's action?
d. Analyze Mr. Shafiqur Rahman's action in the light of the related issues.

2. Mr. Sajjad and Mr. Saqib are two friends. Mr. Sajjad is the owner of a garment factory. Labour unrest took place on the eve of the last Eid-ul-Fitr due to willful delay in the payment bonus.The workers observed one day's cease-work to get their dues. Mr Saqib was currently working in the hospital after passing out from the Medical College. He offers health services by regular attendance in the hospital. One day when his school teacher came to hospital for treatment, he showed respect by standing and arranged for his proper treatment with shouldering major casts of his treatment.

a. Who is the architect of building an ideal nation?
b. "Pay the remuneration of the worker before dried up his sweat"- Explain the Hadith.
c. Whose ideal has been violated by Mr. Sajjad's conduct?
d. Identify Mr. Saqib's work and evaluate it from the point of view of relevant lesson.

CHAPTER FOUR
AKHLAQ (اَلْاَخْلَاقُ)

'Akhlaq' is an Arabic word. It is plural. The singular form is 'Khuluqun' (خُلُقٌ) . Its literal meaning is nature, conduct, etc. In etymological consideration it implies both good and bad conduct. For instance, we call a man of bad conduct as a 'characterless person'. In the usual sense 'Akhlaq' denotes good and excellent character only.

Basically, Akhlaq is the sumtotal of man's natures. The thoughts and ideas, mentality and ways of work- all taken together are called Character or 'Akhlaq'. It can include both good and bad natures. In a word, Akhlaq denotes all activities and principles of man.

Akhlaq is of two kinds. Such as-

A. Akhlaq-i-Hamidah (اَخْلَاقٌ حَمِيْدَةٌ)

B. Akhlaq-i-Zamimah (اَخْلَاقٌ ذَمِيْمَةٌ)

The admirable qualities of man are Akhlaq-i- Hamidah and Akhlaq-i-Zamimah is the name applied to the sumtotal of the bad habits of man. We shall know from this chapter about these two types of Akhlaq, with their introduction, importance, merits and demerits as well as some good and bad characters.

After reading this chapter, we will be able to:

- narrate the idea, types and importance of Akhlaq;
- narrate the introduction and importance of some good conduct (Akhlaq-i-Hamidah);
- explain the concept and importance ofTaqwa (Fear of Allah, Piety);
- explain the importance and necessity of keeping Wada;
- narrate the idea and importance of truthfulness;
- narrate the idea and importance of decency;
- narrate the introduction of Amanat, ways to protect it and its importance;
- narrate the idea of service to humanity and its importance;
- describe the necessity and benefit of brotherhood and communal harmony;
- narrate the dignity of woman in Islam;

- narrate the importance and significance of patriotism;
- narrate the importance of dutifulness;
- narrate the idea of cleanliness in Islam, its importance and significance;
- narrate the idea of frugality, its usefulness and importance;
- narrate the idea of self-purification and its importance;
- explain the importance of commanding good deeds and forbidding evil;
- narrate the evil conduct (Akhlaq-i-Zamimah), its introduction and bad effects;
- explain the idea of deception and its bad consequences;
- explain the idea and bad effects of slandering;
- narrate the idea and bad results of envy and hatred;
- explain the idea and bad results of quarrel-mongering and feuds;
- narrate the bad outcomes of indolence and aversion to work;
- explain the evil consequences ofbribry and usury;
- imbue to give up bad manners and cultivate good manners

LESSON 1

AKHLAQ-I-HAMIDAH

INTRODUCTION

'Akhlaq' means character, nature and 'Hamidah' means admirable. So, 'Akhlaq-i-Hamidah' means admirable character or noble character. In Islamic terminology, that kind of nature or character is called Akhlaq-i-Hamidah which is admirable and lovable and which is favourite to Allah the Most High and His Rasul (Sm.).

In a word, the decent, clean and refined qualities of man's character are called 'Akhlaq-i-Hamidah.' When man's conduct and manners are nice, sound and beneficial in the standard of Shariat, then it is called 'Akhlaq-i Hamidah'.

'Akhlaq-i-Hamidah' is also termed as 'Akhlaq-i-Hasanah' or 'Husnul Khulq'. 'Akhlaq-i-Hasanah' means nice character. The excellent and moral qualities of human character are included in Akhlaq-i-Hasanah. These are honesty, truthfulness, keeping promise, service to humanity, cleanliness, kindness, forgiveness, etc.

IMPORTANCE

Akhlaq-i-Hamidah is a fundamental human quality and the best asset of life. Man reaches the highest peak of humanity through this. It is through Akhlaq-i-Hamidah that the perfection of humanity and morality is achieved. It is the best Akhlaq that man's happiness and peace in this and next life depend on. A man of noble character is favourite to Allah as well as the society.

It has been stated in a Hadith of Holy Prophet (Sm.),

أَحَبُّ النَّاسِ إِلَى اللهِ أَحْسَنُهُمْ خُلُقًا

Meaning: "More favourite to Allah is the person who is most excellent in conduct/ character/manners." (Ibn Hibban)

For this reason, it was one of the responsibilities of the Prophets and Messengers to instruct mankind on Akhlaq. Our beloved Prophet Hazrat Muhammad (Sm.) possessed an excellent character. All sorts of noble qualities are found in his character.

Allah the Most High Himself says about him -

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ○

Meaning: "You indeed stand on the most magnificent character." (Sura: Al-Qalam, Ayat: 4)

Rasulullah (Sm.) proclaimed,

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ -

Meaning: "I have been sent to bring the excellent qualities of character into perfection." (Baihaqi)

Rasulullah (Sm.) taught mankind how to build up noble character as he possessed it. He commanded to cultivate honest and noble qualities in order to become a perfect Mumin. He said, "Among the Mumins he is the best who possesses the best character." (Tirmizi)

In fact, noble character will be the means to salvation in the next life too. Best conduct brings man reward or good return. The holy Prophet has said,

اَلْبِرُّ حُسْنُ الْخُلُقِ

Meaning: "Good character is a reward by itself." (Muslim)

Admirable conduct and nature will add to the weight of the balance of a Mumin on the day of Qiyamat. Rasulullah (Sm.) says in a Hadith, "Certainly (on the Day of Qiyamat) no other thing will be heavier on the Mizan than good character." (Tirmizi)

In this life of the earth too Akhlaq-i-Hamidah is very important. All love and trust a man of good character. All respect and show him honour. They come forward to help him in danger.

Because of nice character he finds his seat of high status in the society. The holy Prophet (Sm.) said on this issue -

خِيَارُكُمْ اَحْسَنُكُمْ اَخْلَاقًا-

Meaning: "Best among you is he who is most decent in terms of character." (Bukhari)

If everybody in the society maintains good conduct, there remains no envy, hatred, haggling, killing, etc. Society is overflowed with happiness and peace.

Good-naturedness is a special gift of Allah the Most High. All the Nabis and Rasuls,(Sm.) were personifications of good character. Besides, the memorable and applauded personalities too cultivated good character. All the beauties of Islam bloom from good character. For this reason, special emphasis has been laid on the obligation of acquiring Akhlaq-i-Hamidah.

Task: Students will write down 10 sentences on the introduction and importance of good character and show it to the teacher.

LESSON 2

TAQWA

INTRODUCTION

The meaning of the word 'Taqwa' is to abstain, to live, to fear, to protect oneself, etc. In the practical sense it means abstinence, Fear of Allah is called Taqwa. In other words, Taqwa is another name of leading life by saving oneself from all kinds of sinfulness in pursuance of the directions of Al-Quran and Sunnah. One adopting Taqwa is called Muttaqi.

Fearing Allah the most Great implies a huge volume of meanings. Allah the Most High is our Creator and Nourisher. He sees and knows all our affairs. He is

the Punisher and Most powerful. He will take accounts of all our deeds. Then He will punish us for sinful deeds. 'Fear of Allah' means the fear of offering accounts before Allah, the Most High. So, with fear deeply rooted in the heart, one has got to refrain from all sorts of sinful deeds. One has to keep away from all injustice, obscene words and deeds, evil ideas and thoughts. Fear of Allah the Most High easily saves one from all such sinful deeds. As a result the Muttaqis will enter Jannat in the next life. Allah the Most High says, that person will enter Jannat who cherishes the fear of standing before Allah and saves himself from evil inclinations. (Sura: Naziat, Ayat: 40-41)

IMPORTANCE

Taqwa is a great moral virtue. The importance of Taqwa in human life is immense. Taqwa brings man honour, dignity and success in this and the next life. According to Islamic philosophy of life, the most dignified among men are those who are Muttaqis. Allah the Most High says,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ۚ

Meaning: "To Allah the most honoured among you are those who are men of Taqwa." (Sura: Al-Huzurat, Ayat: 13)

Taqwa is of high value to Allah the Most High. Mere riches and wealth, power and authority, cars and houses are not considered for dignity from Allah the most High.

Rather it is that person who adopts Taqwa will command honour from Allah the Most High. Allah, the Most High announces-

إِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

Meaning: "Certainly Allah loves the Muttaqis." (Sura: At-Tauba, Ayat : 4)

The Muttaqis receive many gifts from Allah the Most High. Allah the Most High constantly helps the Muttaqis. He saves them from dangers and perils and bestows upon them blissful sustenance (Rizq). Allah the Most High promises thus- "Allah guides the right path and bestows sustenance from unimaginable sources to anyone who holds Allah in awe and fear." (Sura : At-Talaq, Ayats: 2-3)

In the next life as well there are great rewards for the Muttaqis. Allah the Most High will forgive all sins of the Muttaqis and grant them great success. Allah the Most High declares in Al-Quran, "O you who believe! If you adopt Taqwa (fear

of Allah), He will grant you the power to distinguish between right and wrong will remove your sins and will pardon you and Allah is the Most Forgiving." (Sura: Al-Anfal, Ayat: 29)

Allah the Most High further says, إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝

Meaning: "Surely there are rewards for the Muttaqis." (Sura: An-Naba, Ayat:31) In fact, Taqwa is the most vital nature in man's character. Through this man achieves honour, dignity and success.

INFLUENCE OF TAQWA IN MORAL LIFE :

The influence of Taqwa is undeniable in forming a moral life and in protecting principles and morality. Taqwa is the root of all noble qualities. The main base of Islamic ethics is Taqwa. Taqwa impels man towards human and moral qualities. It induces to give up Haram and accept Halal. A Muttaqi constantly remembers Allah the Most High. He firmly believes that Allah the Most High sees, hears and knows everything. So, he cannot indulge in any illegal and unethical activity. He cannot incline towards any obscene and indecent talk, deed and thought. For he firmly believes that Allah the Most High sees and knows about every evil deed however much secretly it is done. In no way it is possible to deceive Allah the Most High. As a result, a Muttaqi adopts morality in all activities and shuns immorality and obscenity.

Taqwa purifies man's heart and shapes him into a man of character. It inspires man to cultivate all noble and nice virtues. As a result the Muttaqis get inspired in cultivating noble and decent qualities. And he who does not have Taqwa, cannot be devoted and righteous. He indulges in various unlawful and oppressive deeds. He does not care for human ideals. As a result, he becomes a source of immorality and crimes in the society.

In fact, Taqwa is a noble element of character. It is indispensable for the formation of moral character. We all shall try to be Muttaqi.

Task: Students will speak before the class teacher on his knowledge of Taqwa, its importance and its impact on moral life.

LESSON 3
KEEPING PROMISE

INTRODUCTION

Wada is called 'Al-Ahdu' (اَلْعَهْدُ) in Arabic. 'Al-Ahdu' literally means promise, undertaking, pledge, agreement, to give word to someone, or to commit oneself for something, etc. In the Islamic terminology, Wada means to fulfil properly a promise or pledge already agreed upon.

IMPORTANCE

Keeping promise is one of the virtues of Akhlaq-i-Hamidah. Its importance and usefulness in human life is immense. Keeping words helps maintain peace and order in the society. Everybody likes one who keeps his words. Everybody reposes confidence and reliance on him. He enjoys honour and dignity in society. According to the Islamic philosophy of life, it is essential to keep promise. Allah the Most Great Himself commanded man to fulfil promises . He says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ

Meaning: "O you who believe! You keep your promise." (Sura: Al-Maida, Ayat: 01)

In another Ayat Allah the Most High says,

وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ○

Meaning: "You keep up your promise. Surely you will be held accountable for your promise." (Sura: Bani Israil, Ayat: 34)

To fulfil promise is obligatory. On the ground of Hashr, man shall have to account for his pledges. A person not keeping his promise on earth will be punished in Akhirat.

It is the token of a Mumin to fulfil promises. Man of honesty and moral accomplishment always honours his promise. A person who does not keep promises cannot be a perfect Mumin (lmandar). The Holy Prophet (Sm.) says in a Hadith,

لَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهٗ -

Meaning: "A person not keeping his promise, does not have Deen:' (Mus-nad-i-Ahmad)

Our beloved Prophet (Sm.) always kept his promises. A peep into the lives of the Sahaba (Ra.) and Awlia (Ra.) convinces us that they never failed in fulfilling their promises. For, it is among the symptoms of a Munafiq to break promises.

Munafiqs do not keep their promises. Allah the Most High has warned Muslims against breaking promises. Because, the mark of Muslims is that they go by their promise. Allah the Most Great says about this,

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○

Meaning: "O you who believe! Why do you say that what you do not yourselves do?" (Sura : Ash Saaf, Ayat : 2)

Therefore if someone gives word, it must be respected and promise if made must be maintained. A promise given and agreement signed must be fulfilled. Then only Allah the Most High will be pleased. Peace and success will be attained both in this world and the next.

Task: Students will write down 10 sentences on the importance of 'keeping promise' and present in the class.

LESSON 4
TRUTHFULNESS

INTRODUCTION

The Arabic synonym of truthfulness is 'As-Sidq'. Generally, the habit of speaking the truth is termed as truthfulness. Otherwise, the expression of a real or true event or matter is 'Sidq'. That means, to narrate an event or matter accurately or without any change, addition or distortion is called 'Sidq'. A person who speaks the truth is called 'Sadiq' (صَادِقٌ). And the most truthful person is called 'Siddiq' (صِدِّيْقٌ).

The antonym of truthfulness is lying. To present an event or issue in a distorted way is 'lying'. Lying is called 'Al-Kazib' (اَلْكَذِبُ) in Arabic. A person who tells a lie is called a Kazib (اَلْكَاذِبُ). And an extremely lying person (Liar) is called Kazzab (اَلْكَذَّابُ), most extreme liar.

IMPORTANCE

Truthfulness is a great virtue in man's life. Its importance in man's life is immense. A man adopting truthfulness and honesty in speech, actions and

conduct can achieve success in both this world and Akhirat. It is the command of Allah the Most High to speak the truth and to say nice and right words at all times. He says,-

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝

Meaning: "O you who believe! You fear Allah and speak the truth." (Sura: Al-Ahzab, Ayat: 70)

One of the symptoms of the Mumin is that they are truthful. They practise honesty and truthfulness in all situations of their lives. Mere practising of truthfulness in one's own life is not enough; rather one most have good relationship with the truthful. As a result, truth will be established in society. About this Allah the Most High has said, "Oh Mumins, you fear Allah and keep company of the truthful." (Sura: At-Tauba, Ayat : 119)

A true Mumin must necessarily be truthful. Our beloved Prophet (Sm.) was the personification of truthfulness. He practised truthfulness in every moment of his life. His companion Hazrat Abu Bakr (Ra.) was extremely truthful. It is for this reason Hazrat Abu Bakr has been called 'the most Truthful (Siddiq)'.

A person who speaks the truth is loved and trusted by all. On the contrary, a person who is a liar is not loved and respected by any. Rather everybody hates him. For, to tell a lie is a grave sin. It is the root of all sins. Allah the Most High is extremely displeased with the liar.

INFLUENCE & CONSEQUENCES

The influence of truthfulness in human life is limitless. Truthfulness helps man to build up moral character. It saves him from sin and indecent deeds. A truthful man cannot indulge in any unfair dealings and oppression. We come across its evidence in a Hadith. It has been stated in that Hadith thus-

One day a man came to the Holy Prophet (Sm.) and said, "I steal, tell lies and do many other bad things. It is not possible on my part to give up all bad deeds. May you please instruct me how to give up any one of these?" The Holy Prophet (Sm.) said, "You give up telling lies." The man said, "It is rather a very easy task." As per the instruction of Holy Prophet (Sm.) the person gave up the habit of telling lies. Later it was found that due to leaving falsehood, it was not possible on his part to do any other bad deed. He gave up all bad deeds. Because as he thought, if anyone asks him about committing theft, he would not be able to tell a lie; rather he will have to confess the crime. If so, it will bring him shame

and he will suffer punishment. Thus, by giving up only telling lies, the man freed himself from all bad practices. Thus, truthfulness helps man to acquire an excellent character.

The consequence of truthfulness is success and salvation. So goes the saying-

اَلصِّدْقُ يُنْجِيْ وَالْكِذْبُ يُهْلِكُ -

Meaning: "Truthfulness liberates and lying brings perdition."

As a result of truthfulness, a man is respected and earns dignity. And the reward of truthfulness is paradise in Akhirat. Allah the Most High says-

هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ۭ لَهُمْ جَنّٰتٌ

Meaning: "It is that day on which the Truthful shall enjoy the benefits of their truthfulness. For them the award is Jannat." (Sura: Al-Maida, Ayat : 119)

The Holy Prophet (Sm.) says, "You become truthful. For truth shows the way to virtue. And virtue leads to the path of Paradise." (Bukhari & Muslim)

It is there in another Hadith- Once the Holy Prophet was asked "Which practice is it that leads to paradise? He [The holy Prophet (Sm.)] said in reply, Speaking the truth." (Musnad-i-Ahmad)

Truthfulness is one of the moral virtues. It brings man immense good and success. So, it is our common obligation to become truthful and truth loving

Task: Students will write down 10 sentences on 'truthfulness' and show it to the teacher.

LESSON 5
COURTESY

INTRODUCTION

Courtesy means to be polished, nice and befitting. To be gentle, civilized and polished in words, conduct and movement is called courtesy. Courtesy can be achieved by shunning pride, vanity, audacity, obscenity in all spheres of life as prescribed by Islamic ideology.

The scope of courtesy is very wide. It is the sumtotal of many moral qualities. Gentleness, politeness, beauty, good taste, modesty, etc. all taken together reflect courtesy. Obscenity is the opposite of courtesy. Pride, vanity, haughtiness, bad taste and superstition are the habits quite opposed to courtesy.

IMPORTANCE OF COURTESY

Islam is the religion of beauty. It inspires a life which is beautiful, sound and marked by good taste. One of the objectives of Islamic education is to rear man as polished, polite, pure and sanctified. To achieve this objective, the importance of courtesy is immense. It may well be said that it is courtesy which serves as the foundation of Islamic society.

Islam instructs all men to be polite, gentle and courteous, because obscene and discourteous activities destroy humanity and moral values. Man adopts beastly habits with the loss of humanity. As a result, evil practices, rape, obscenity engulfs the society. Man's evil instincts, lust and depravity shatter family and social values. This brings anarchy and disorder everywhere.

Lack of decency in dress and movements very often spread obscenity in society. Sexual harassment, promiscuity, etc. raise their heads. For this Islam has laid much emphasis on the observance of segregation of males and females in order to protect shame and decency. Allah the Most High says, "And you (women) shall stay indoors and shall not make a show of the age of ignorance (Jahiliyyah days)." (Sura: Al-Ahzab, Ayat: 33)

Therefore, women should not aimlessly roam about publicly. Rather if they need to go outside, they must maintain a covering for decency (Parda). This applies to the males equally. They too must take on decent dress for movement in society.

One of the aspects of sanctity and decency is shyness. Modesty helps make man decent. Man will succeed in next life as a reward for shyness. The Holy Prophet (Sm.) says,

اَلْحَيَاءُ خَيْرٌ كُلُّهُ

Meaning: "Modesty is out and out a bliss." (Muslim)

Rasulullah (Sm.) further says, -

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيْمَانِ

Meaning: "Modesty is a distinct portion of Iman." (Sunanu Abu Daud)

Rasulullah (Sm.) says further thus, "Obscenity turns anything bad and modesty (shyness) adorns everything." (Tirmizi)

Therefore, it is essential to be modest and sober in movement, dress, conversation, conduct and manners. Courtesy can be cultivated in all situations by following decent, gentle, pleasant and refined qualities. Courtesy protects

man's honour and brings peace and order to society. So, we shall maintain courtesy in all actions. We shall give up obscene and discourteous deeds.

Task: Students will write in the classroom a paragraph on the importance of courtesy and show it to the teacher.

LESSON 6
AMANAT (TRUST)

'Amanat' is an Arabic word. Its meaning is safe-keeping. Generally to keep something (of value) with someone as a deposit for safely is called Amanat. However, in a wider sense, keeping not only valuables, but anything worth the name is called Amanat. The life, honour, wealth, honour, or the secret of a person is Amanat to another person. One who properly protects and duly returns the valuables of others is called 'Ameen' or 'Amanatdar'.

The antonym of Amanat is Khiyanat. Khiyanat means to misappropriate, to damage, to break, etc. To misappropriate the deposited thing without returning it to its owner properly is called khiyanat. One who usurps such things is called Khayin (اَلْخَائِنُ) which means a 'grabber'.

IMPORTANCE OF PROTECTING AMANAT

One of the important issues of Akhlaq-i-Hamidah is protection of Amanat. A man of noble character possesses trusteeship as a peculiar quality. Protection of trust is a command from Allah the Most High. In Al-Quran, Allah the Most High says, "You return the Amanats to their owners." (Sura: An-Nisa, Ayat: 58)

Protection of Amanat is obligatory for a Mumin. A true Mumin never violates trust. The holy Prophet (Sm.) says,

لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Meaning: "He who does not honour trust, does not have Iman." (Musnad-i-Ahmad) Protection of Amanat is a part of Iman per se. Breaking of Amanat is not the mark of a Mumin, rather it is the mark of a hypocrite. Our beloved Prophet is the embodiment of Amanatdari. Even his arch enemies used to consider him as an Amanatdar and kept with him their valuables as Amanat. They called him 'Al-Ameen' the 'Trusted or Amanatdar'. Rasulullah (Sm.) too

protected Amanat all his life. Even when the Kafirs of Makkah were out to kill him before Hizrat, he did not forget about Amanat. He made proper arrangement to return things to their real owners.

In the Islamic philosophy of life, maintaining Amanat is extremely important. Breaking Amanat is absolutely forbidden (Haram). In a Hadith of the holy Prophet (Sm.) it has been stated that Khiyanat is one of the symptoms of Munafiqs. Allah the Most High is displeased with the Khiyanatkar (usurper). Allah the Most Great says,

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ۝

Meaning: "Surely, Allah does not love the breakers of trust." (Sura: Al-Anfal, Ayat: 58) Breaking of trust (Khiyanat) brings disaster even in earthly life. Rasulullah (Sm.) has said, "Amanatdari brings with it solvency and khiyanat brings in its trail poverty." (Musnad-I-Shihab Al-Qazai)

A Khiyanatkar shatters the confidence and faith of man. Men hate him. They avoid him. They do not desire to carry trade/or make transactions with him. Consequently the Khiyanatkar suffers financially as well.

POINTS OR ASPECTS OF AMANAT

If someone is trusted with a thing or matter, that must be protected. No alteration is allowed in that matter. That cannot be used for self-interest. Rather it must be returned as soon as demanded by the depositor. It is what Islamic principle of Amanat is.

The domain of Amanat is extremely vast. Not merely riches and valuables, rather a word, deed, honour, etc. may be issues of Amanat. The holy Prophet (Sm.) has said, "When a man leaves after talk, his words are also included in Amanat." (Abu Daud)

It means that if a person says something and desires it to be kept as secret, such word is also Amanat per se. It will be Khiyanat if that is exposed to others.

Actually, In Islam every duty and responsibility of man is Amanat per se. alongside personal tasks, man has got to discharge many other responsibilities. These responsibilities of man - domestic, social, political, national and international in dimension are considered as Amanat. Here follows a list of some such domains-

1. Children are Amanat to the parents. To bring them up properly and to raise them through proper education is their obligation.
2. Parents are Amanat to the (adult) children. To obey parents and to serve them is the duty and Amanat of (adult) children.
3. Students are Amanat to the teachers. To impart to them proper lessons and training is their Amanat.
4. All furniture of educational institutions are Amanat to the students. It is their responsibility to maintain them properly. To respect the teachers, to study decently, etc. are also Amanat to them.
5. An institution is Amanat to the officers and employees thereof. It is their responsibility to maintain everything.
6. All public properties and people's rights are Amanat to the government. To neglect their proper utilization is considered as Khiyanat.
7. The State is Amanat per see to the people. To protect and preserve the independence of the state and to endeavour for national development is the duty of the people. Wastage and damage of national property is considered as Khiyanat.

Amanatdari (trust) is a great virtue. Man can protect Amanat by discharging respective duties properly. We shall try to protect Amanat by performing our duties and responsibilities.

Task: Students will write 10 sentences on the importance of protecting Amanat and show it to the class-teacher.

LESSON 7

SERVICE TO HUMANITY

Service to humanity means to serve, to take care, to help and cooperate, etc. Service to humanity includes service to all men irrespective of race, creed, colour, etc.

Man is Ashraful Mukhluqat or the best of all creations. Allah the Most High has created for man all that exists both on earth and the heavens. Man's duty is to be kind to all these and make the best use of them. Side by side man has the obligation to extend help, cooperate and to show sympathy to other men. For,

it is through mutual service and cooperation that peace and order can be maintained in the world.

All rights (Haqq) are of two types according to Islam. These are (1) Haqqullah and (2) Haqqul Ibad. Haqqullah is the right of Allah. All types of worship, praise, remembrance are included in it and Haqqul Ibad is the rights of man. Haqqul Ibad includes love, service, help and cooperation to all men irrespective of race, religion, colour, etc. Service to humanity is one of the aspects of Haqqul Ibad.

IMPORTANCE

Service to man is one of the issues of Akhlaq-i-Hamidah. It is the indicator of man's refined character. He who serves man is a great soul. He holds special respect in society. Allah the Most High too loves such a man. Allah the Most High too helps and shows kindness to a man who serves and helps other men. The holy Prophet (Sm.) says,

لَا يَرْحَمُ اللّٰهُ مَنْ لَّا يَرْحَمُ النَّاسَ -

Meaning: "Allah is not kind to a man who is not kind to others." (Bukhari) Rasulullah (Sm.) has said in another Hadith- اِرْحَمُوْا مَنْ فِى الْاَرْضِ يَرْحَمْكُمْ مَّنْ فِى السَّمَاءِ

Meaning: "You help those who are on earth. Then He Who is in the heaven will help you." (Tirmizi)

In another Hadith Rasulullah (Sm.) has said, "As long as a man helps his brother (another man), Allah continues to help in the same manner." (Muslim)

In fact, all men are brethren unto themselves. All are children of Adam (As.). So, a person who helps his brothers. Allah the Most High too helps that person, and removes his dangers.

Service to humanity is one of the virtues of man. A Mumin keeps himself always busy in helping others. The Holy Prophet (Sm.) has ordered about it thus, "You give food to the hungry, nurse the sick, free the captives and redeem the debtor." (Bukhari)

There are many ways to serve humanity. To offer food to the hungry, clothes to the naked, shelter to the helpless, nursing to the sick, help to the destitute and distressed are all service to humanity. Helping the young and old, showing them kindness, care and love to them are included in service to humanity.

The rewards of service to humanity are unlimited. On the last Day of Judgment, Allah the Most High will give lavish reward and gifts to a server of humanity. The Holy Prophet says, "A Muslim who gives clothes to another Muslim. Allah will offer him the dress of Jannat. If he gives food to the hungry, Allah will offer him tasty fruits of Jannat. If he gives water to a thirsty Muslim, Allah will give him water from a jar with the seal of Jannat." (Abu Daud)

Our beloved Prophet (Sm.) has set excellent examples of service to humanity. He would help the young and old, rich and poor Muslims and non-Muslims, cooperated with them and enquired about them. He used to help the distressed and the needy. Even his deadly enemies were not deprived of his kindness, care and sympathy. We come to know many such instances from a study of his biography. We all know the story of the old woman who used to cause pain to Rasul (Sm.). This kafir old woman used to put thorns on the path through which Rasulullah (Sm.) used to pass. Still he would say nothing to the old woman. One day he did not find thorns on his path. The kind Prophet (Sm.) thought to himself that the woman might have fallen ill. He searched out the house of the woman. He found her ill. indeed. All the more, there was none to look after her. The Holy Prophet (Sm.) sat by the side of her head and nursed her. As a result, the old woman recovered from her illness. She became ashamed of her misdeed. She never set thorns on that path.

It is the ideal of Rasulullah (Sm.) to extend help and cooperation to all men. He has inspired us to do so. So, we should serve all men to the best of our ability.

Task: All students will select one discussant. He will discuss the importance of service to humanity. Others will listen and the teacher will act as chairman.

LESSON 8
FRATERNITY AND COMMUNAL HARMONY

Fraternity is to express one's feeling as a brother, that is, to consider another person as own brother and behave with him in a brother-like manner. We wish well of our own brothers, forgo our self-interest for them and come forward to their aid. Similarly, to cherish the same feeling for all men on earth and to demonstrate it through practical actions is the feeling of brotherhood per se.

And communal harmony is the feeling of amity and love for men of all communities. Men of different religions, colours and languages (dialects) live in our society. Such people constitute one community. The feeling of mutual unity, integrity and cooperation among these various communities is called communal harmony.

The role of fraternity and communal harmony in establishing peace in society is extremely important. Persons possessing moral and human values cultivate these in their own lives.

No nation can prosper without the feeling of brotherhood and communal harmony. In the absence of these two, peace and order are harmed. The prosperity of the nation is obstructed and even the independence and sovereignty of the state are threatened.

Feeling of brotherhood inspires man with the spirit of sacrifice, fosters such qualities as cooperation, fellow feeling, etc. As a result unity and order prevail in society. On the contrary, in the absence of brotherhood man does not love others, nor wish others well. Rather, he does not hesitate to wrong, oppress or torture others for narrow self-interest.

Communal harmony fosters in man such qualities as patience, tolerance and respect for freedom of opinion. Man learns how to respect one another. Indigenous civilizations and cultures grow richer due to peaceful coexistence of men and communities of divergent religious and racial identities. On the contrary, in the absence of communal harmony, feuds and strife break out. At times even civil war breaks out. Man does not hesitate to sacrifice the interest of the country for the sake of own communal interest. In fact, feeling of brotherhood and communal harmony are the indispensable ingredients for peace and progress of a country.

Feeling of Brotherhood and Communal Harmony in Islam

Islam is a religion of peace. All its teachings and ideals are directed towards the permanent welfare of the human race. Naturally Islam has laid down specific pronouncements in the sphere of feeling of brotherhood and communal harmony. All have been called upon to practise these two virtues.

In Islam all Muslims are brethren unto one another. Any Muslim living in any corner of the world is brother of any other Muslim irrespective of being black or white, rich or poor. Allah the Most High says, إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Meaning: "All Mumins are but brethren to one another." (Sura: Al-Hujurat, Ayat: 10)

Rasulullah (Sm.) has said, اَلْمُسْلِمُ اَخُو الْمُسْلِمِ

Meaning: "A Muslim is a brother of another Muslim." (Bukhari)

All muslims of the world are tied by the bond of brotherhood. They will behave with one another in a fraternal manner. This is the teaching of Islam. The holy Prophet (Sm.) depicts it in a Hadith. He says, "You will find the Muslims displaying kindness, amity, love, and sympathy to one another as if they are a single body. When an organ of the body feels pain, the entire body responds in the form of fever, insomnia, etc." (Bukhari and Muslim)

The mutual brotherhood of the Muslims is Islamic brotherhood. As a result, other Muslims come for the succour of a suffering Muslim, in whatever comer of the globe he may reside.

Alongside this brotherhood of the Muslims, Islam has advocated another type of brotherhood. It is universal brotherhood. That means, according to Islam all men of this world are brethren themselves. This recognizes no distinctions whatsoever, arising out of land, race, creed and colour. All men are tied with the bond of fraternity. This brotherhood is fundamental from the point of creation, i.e. by birth itself. No man is entitled to violate this brotherhood.

Allah the Most High declares in an Ayat:

يَاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا

Meaning: "O mankind! We have created you all from a (single) male and a female and divided you into different communities and tribes so that you can recognize one another." (Sura: Al-Hujurat, Ayat: 13

The Holy Prophet (Sm.) has said, وَالنَّاسُ بَنُوْ اٰدَمَ وَاٰدَمُ مِنْ تُرَابٍ

Meaning: "Mankind is from Adam (Adam's progeny) and Adam is from clay." (Tirmizi)

In fact, all men on earth are the children of original parents Hazrat Adam (As.) and Hazrat Hawa (As.). From this point of view, all men come from the same family. They command the same respect and are brethren unto themselves.

So, all deserve brotherly conduct irrespective of race, religion and colour. All have to be looked upon as brothers, helped in dangers and problems. No

injustice is permissible to any man on the plea of a different religion or race. It has always got to be remembered that all men sprang from the same stock and all are brethren on the ground of origin.

Alongside the feeling of brotherhood, communal harmony must indispensably be maintained for ensuring temporal peace. All communities living in the society must be treated well. Good conduct is an obligation to men of other communities outside one's own community. They must be helped. One must come forward at the time of their need and danger. Peace must be given preference to mutual feud and strife. Allah the Most High says, "There is no good in their secret plans. Rather good lies in such gifts, charities, good deeds and directions as contribute to bring peace in society. We shall grant great reward to those who work thus to please Allah." (Sura: An-Nisa, Ayat: 114)

It is extreme piety to establish peace among men. At this Allah the Most High becomes pleased.

We are Muslims. Many non-Muslim people live in our society. Some are our class-mates, some colleagues, some playmates, some neighbours, some teachers, others are friends and acquaintances. All must be treated well. For (like us) they too are creations of Allah, the Most High. The holy Prophet (Sm.) has said,

اَلْخَلْقُ عِيَالُ اللّٰهِ. فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ-

Meaning: "All the creations are like the family members of Allah. So the person who is sympathetic to His family members is the most beloved to Allah." (Baihaqi) The non-Muslim communities must be given liberty to observe their religions. It is not proper and lawful to make a mockery of their religions, scriptures, and places of worship, rites and rituals. They must not be prevented from performing their religious obligations. Allah the Most High says - لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ○

Meaning: "Your religion is yours, my religion is mine." (Sura: Al-Kafirun, Ayat: 6) In another Ayat it has been said thus - لَآ اِكْرَاهَ فِى الدِّيْنِ

Meaning: "So far as Deen (Religion) is concerned, there is no forceful imposition." (Sura: Al-Baqara, Ayat: 256)

Amity must be maintained in other spheres of life apart from religious liberty.They must not be oppressed in any form. Their properties must not be trespassed. Rather, their lives, honour and properties must be protected.

Rasulullah (Sm.) has strongly warned the Muslims on these issues. He said, "A person who murders a non-Muslim of covenant, he will never the smell of Jannat." (Bukhari)

In another Hadith he states, "Beware! if a person (Muslim) oppresses a covenanted nonmuslim (citizen) or gives him less than his due or imposes on him a task unlawfully or forcefully grabs his property, then on the Day of Judgment I will stand against him (Transgressor)." (Abu Daud)

Islam has prescribed in a number of ways for preservation of communal amity. We should practise these directions in all situations of life. If we all follow these Islamic ideas of brotherhood and communal amity together, the whole world will surely become a place of peace.

Task: All students will sit together and will select through consultation four students, to speak on "Feeling of brotherhood and communal amity in Islam". The teacher will preside as moderator. All will congratulate the best speaker.

LESSON 9
RESPECT FOR WOMAN

Respect for woman is an aspect of Akhlaq-i-Hamidah. It is a noble quality. Respect for woman has got wide meaning. Generally it means a feeling or attitude to show respect to a woman and in the wider sense, respect for woman denotes a respectful disposition of the mind to respect the entire womankind. For instance, to recognize equality of man and woman on the ground of creation (birth), not to underestimate a woman only because she is a woman, not to rebuff or mock at woman. Rather, giving her due in terms of right and dignity, scope and opportunity for work, protecting her life, property, honour, etc. are proper instances of respect for woman.

IMPORTANCE AND SIGNIFICANCE

Women have been given extensive honour in Islam. Before the advent of our beloved Prophet (Sm.), the whole world in general and Arabia in particular were steeped in the darkness of ignorance and barbarity. In those days women did not possess any honour and dignity. They did not have any right whatsoever. Then they were considered as cattle. They were sold and bought in the market as slaves. They used to be branded as consumable products, pleasure partners, source of destruction, gateway to hell, necessary evil, etc. The Arabs of that age

considered the birth of a daughter as humiliating and even buried her alive. Allah the Most High has mentioned this heinous deed of theirs in Al-Quran. Allah says, "When anyone of them is given the tidings of the birth of a female child, his face is turned black and he suffers acute mental agony." (Sura: An-Nahl, Ayat: 58)

Islam has liberated woman from such humiliating condition. It is Islam that has first of all declared the rights and dignity of women. It has accorded recognition to the contribution and role of women in various spheres of life. In Islam directions have been provided for attaining success in this and the next life by showing respect to women.

DIGNITY AND RESPECT FOR WOMAN IN ISLAM

In terms of birth/creation, there is no difference between a man and a woman. Rather, as members of human species, both are equal in terms of status. Allah the Most High has spread mankind through man and woman conjointly. In this no one party enjoys credit singly. Rather both are equal partners of dignity and success.

Allah the Most High says -

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى

Meaning: "Oh mankind! We have created you from a pair of male and female." (Sura: Al-Hujurat, Ayat: 13)

Islam has accorded women equal rights as men in terms of religious freedom, status and spiritual attainments. In performing religious obligations and getting reward for that no discrimination exists. Allah the Most High says, "On accepting Islam or acquiring Iman, of both man and women, whoever does good deeds will enter Jannat. No injustice ever of the size of a point will be done to anyone." (Sura: An -Nisa, Ayat: 124)

Islam has announced dignity and honour for women in domestic and social life. As a mother she has been accorded the highest honour from her children. Rasulullah (Sm.) has declared, اَلْجَنَّةُ تَحْتَ اَقْدَامِ الْاُمَّهَاتِ

Meaning: "Beneath the feet of mother lies the paradise of the child." (Musnad-i-Shihab Al- Qazai)

In another Hadith it is laid down that one day a Sahabi (Ra.) (Companion) asked Rasulullah (Sm.), "Who deserves my fair treatment first?" Rasulullah (Sm.)

said, "Your mother". That Sahabi asked again, "Next who?" Rasul (Sm.) again said, "Your mother?" Being asked the third time, Rasulullah (Sm.) offered the same reply. On being asked the fourth time, Rasulullah (Sm.) said, "Your father". This proves that a mother's right on her child is three-fold more than that of the father. This is a robust indicator of the unique status of a mother.

The status of a daughter as a woman is also unlimited. Islam has declared burying alive the baby girl as Haram (forbidden). Order has been passed for their proper upbringing. As a wife a woman enjoys the status and honour quite equal to that of the husband. Allah the Most High says,

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

Meaning: "They too are entitled to similar rights over you very much as you have over them." (Sura: Al-Baqara, Ayat: 228)

In another Ayat, Allah the Most High says,

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

Meaning: "They (Women) are your garment and you, their garment." (Sura: Al-Baqara, Ayat: 187)

In the economic sphere too Islam has protected the rights and dignity of women. Women can earn income independently. They get share in the properties of their deceased parents. They have absolute control over their own properties. They can spend their wealth independently. Allah the Most High says, "Whatever a male earns, it is his own, and whatever a female earns, that is her own portion." (Sura: An-Nisa, Ayat: 32)

Thus Islam has proclaimed the rights of women in all sectors of life. Islam has established these rights of women, at personal, domestic and social, national and international levels.

WAYS OF SHOWING RESPECT TO WOMAN

Showing respect to women is indicative of refined mentality in man. Mere showing respect outwardly is not enough; rather one has got to prove it by one's deeds and conduct. In our family we have relatives such as mother, daughter, sister, wife, grandmother, paternal and maternal aunts, etc. and in our work place we have female teachers, class-fellows, and colleagues. It is a mark of respect to treat them well, show them proper respect, love and affection, to ensure the security of their life and honour and to give them their rights. We have been

frequently instructed on these in Al-Quran and Hadith. Rasulullah (Sm.) has said,

فَاتَّقُوا اللهَ فِي النِّسَاءِ

Meaning: "You fear Allah in respect of women" (Muslim). That means, one must not ill-behave with them and will let them have their rights. In the sermon of the last (Farewell) Hajj, Rasulullsh (Sm.) emphasized the protection of the rights and dignity of women.

Allah the Most High has commanded good conduct towards wives (woman folk) thus, وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ

Meaning: "You shall live with your wives by keeping up best manners." (Sura: An-Nisa, Ayat: 19)

Rasulullah (Sm.) has described as his best followers those persons who treat their wives well. He says, خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ-

Meaning: "The best among you is he who is best to his wife." (Tirmizi)

In another Hadith Rasulullah (Sm.) says, "Surely, that person holds perfect Islam who possesses best character and is more kind to his family." (Tirmizi)

In fact, best manners with women is the mark of a Mumin. In the absence of respect towards women, Iman does not become perfect.

Our beloved Prophet (Sm.) used to respect women and love wives and children. One day he was in a gathering of his Sahabies. At that time Hazrat Halima (Ra.) appeared before him. Hazrat Halima (Ra.) was the wed-nurse of the holy Prophet (Sm.). Nabi Karim (Sm.) stood up on her sight. He spread his sheet of cloth to make her room. He enquired about her welfare. Thus the Holy Prophet (Sm.) showed respect to her.

As for the female-child, Rasulullah (Sm.) said, "That her person (Muslim) will enter Jannat who has a daughter whom he does not bury her alive, or neglect her, or give preference to the male child over her." (Abu Daud)

It is how we find it in another Hadith. One day a Sahabi asked Rasulullah (Sm.), "Do wives have rights over us?" He replied, "You shall feed them what you eat yourselves, you shall let them dress as you dress yourselves, you shall not strike or beat them on the face. You shall not call them names and you shall not sever ties with them except on fair grounds." (Abu Daud)

Feeling of respect towards women is one of the issues of Akhlaq-i-Hamidah. It is essential to have this virtue in order to attain perfect moral and human qualities. A woman has got to be respected by heart, shown care, love, and honour and wives and daughters must be loved. Alongside these, one has to prove true his feelings by one's conduct and deeds. Women must not be oppressed in any form. They must not be mocked at, rebuked, rebuffed, or slighted. Eve-teasing must not be practised and such act or sign by which they feel insulted or pained at heart must not be adopted. Rather their dues and rights must always be accorded. They must be helped and supported as and when necessary. Facilities must be provided for the development of their merit and talent. They have to be inspired for prosperity and progress. These are how women can be respected. These make Allah the Most High pleased. Thus we can attain success both in this world and Akhirat.

Task: Students will prepare a poster with 15 sentences written on 'Respect towards woman' and display it in the classroom.

LESSON 10

PATRIOTISM

One's native land is also called 'motherland'. The country where a person is born and brought up in its environment and where he grows up is called his own or native land. It is a person's land of birth or motherland.

Love for and attraction of the motherland is called Patriotism. Love for one's native or motherland is inherent in man. Because, he is born here, breathes in its light and air, and his body gets nourishment from its fruits and crops, food and drinks. The contribution of the native land to a person is undeniable. So, some peculiar types of love and inclination develop and this attraction and love grow at heart and a man feels it althrough his life. Even in case one goes abroad for some business, this feeling of patriotism does not diminish. Rather, this feeling of love and respect for own land pervades his imagination. This feeling of togetherness and attraction is what may be called Patriotism.

IMPORTANCE

Patriotism is a great virtue. Love for our own land is a part of Iman. It has been said - حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

Meaning: "Patriotism is the product of Faith."

A true Mumin loves his own country. He works for securing the interest of his country. On the contrary, those who do not love their country are ungrateful. They are guilty of treason and base character. And such persons can never be truly pious and Mumin.

Our beloved Prophet (Sm.) was a true patriot. He was compelled to leave his native city Makkah and migrate to Madinah. While leaving Makkah for Madinah, he was repeatedly looking back to Makkah in tears and telling, "O my native land! How nice you are! I love you. Had not the people of my own tribes conspired against me, I would never have left you."

Patriotism and service to one's motherland is likened to Ibadat. Allah the Most High shall grant huge reward to the protectors of homeland. Rasul (Sm.) said in a Hadith, "To keep awake in the border to protect the homeland in Allah's way is better than all the treasures between the heavens and the earth." (Tirmizi)

HOW TO SHOW PATRIOTISM

Patriotism or love for homeland is a peculiar feeling. It is not visible. One has to express this love through one's deeds and services. Patriotism is evinced by working in the interest of motherland. Motherland can be loved by defending its independence, contributing to national development, not helping anyone in subversive activities, by maintenance of national resources, self-sacrifice in the interest of the country, etc. The best form of patriotism is to sacrifice one's life for the welfare of motherland.

Patriotism can also find expression in love for the compatriots and working for their well-being. Patriotism may also be demonstrated by contributing to the advancement of her agriculture, industry, education, commerce etc.

We shall love our country. We shall build ourselves as impressive and competent citizens through education, training, learning and other virtues. Thus we shall work unitedly for the development of our land. We shall not allow any anti-state activities to happen. We shall properly utilize our national resources. We shall not waste, misuse and destroy the resources. We shall not hesitate to sacrifice our lives when so needed for the defense of our motherhood.

Task: Students will write one paragraph each on the importance of patriotism in the light of Islam and show it to the teacher.

LESSON 11
DUTIFULNESS

Dutifulness is one of the issues of Akhlaq-i-Hamidah. There is no alternative to it for the overall progress and success of man. Dutifulness means to discharge duties or fulfil responsibilities properly, etc.

As man we are subject to various duties and responsibilities. To remain alert and conscious about them, to discharge them nicely and artistically at the right time and not to show any negligence or indifference to these are included in dutifulness. Allah the Most high says, "Everybody gets his position according to what he does and their Lord is not unaware of what he does." (Sura: Al-Anam, Ayat: 132)

Allah the Most High says in another Ayat :

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝

Meaning: "We do not damage the result of those who have faith and do good deeds in the best manner." (Sura: Al-Kahf, Ayat: 30)

Allah the Most Great further says, "Everyone is responsible for his own deeds and none shall bear the burden of anyone else." (Sura: Al-Anam, Ayat: 164)

It is there in another Ayat thus, "Do not follow that of which you have no knowledge; accounts shall be demanded about ears, eyes, heart, each of these." (Sura : Bani Israil, Ayat : 36)

It is there in another place in Al-Quran,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

Meaning: "Allah does not impose on anyone painful obligation beyond his capacity. Whatever good he does, its reward is reserved for him and whatever evil he does; its return also is reserved for him." (Sura: Al-Baqara, Ayat: 286)

VARIOUS ASPECTS OF DUTIFULNESS

Dutifulness is one of the tools of achieving success in human life. Allah the Most High has created us for his servitude only. So, it is our obligation to worship Him. We all live in family. So, we have various duties and responsibilities to all the members of the family, such as, parents, brothers, sisters, grandparents, etc. As social beings we have to discharge many duties and responsibilities towards

our relatives, friends and neighbours. As learners we have various obligations to our school, teachers and fellow-students. Besides these, when required we have to perform duties and responsibilities in state. national and international arenas. All these duties have to be performed accurately and at the appropriate time.

IMPORTANCE

The importance of dutifulness in man's life is unlimited. Everyone loves and respects a person who is dutiful. He earns the confidence and faith of others. Dutifulness brings man success. The duties of students in student life are to respect the teachers, obey their instructions, study properly, take care of the furniture of the school, etc. A student, who performs these duties properly, is loved by all. Teachers like him. He succeeds in the examinations. In later life also he achieves success. On the contrary, a student who is not dutiful, is not liked by anybody. He fails in every walk of life.

Dutifulness is a virtue of a Mumin. A Muslim discharges all his duties. Alongside worshipping Allah the Most High, he performs all duties and responsibilities of practical life. When introducing His devoted slaves, Allah says, "They discharge their obligations and fear that Day on which the loss will be colossal." (Sura: Ad-Dahr, Ayat: 7)

Any negligence to duty shall have to be accounted for in the next life. In a Hadith the holy Prophet (Sm.) says-

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ -

Meaning: "All of you (men) are trustees and you shall be questioned for your performance." (Bukhari)

Allah the Most High has entrusted us with various duties and responsibilities on earth for test. In the next life He will ask us all about our performance. On that Day those who are dutiful will attain salvation easily. For them, result will be success and Jannat. On the contrary, those who neglected their duties and did not perform these properly will be in jeopardy. They will suffer punishment. For them there is hell, a place of eternal damnation.

We shall be careful to be dutiful. We shall discharge our respective duties and responsibilities accurately. Only thus may we expect to achieve success in this world and to attain salvation in the Akhirat.

Task: Make a list of work plan how a learner can perform his dutifulness towards family, school and society and learner will present it in the class.

LESSON 12
CLEANLINESS

A clean, nice, and tidy condition is called cleanliness. In other words, to keep body, mind and other usable articles nice and pure and free from dirt and disorderly condition is called cleanliness. A position free from corruption, adulteration and trouble is also a phenomenon of cleanliness. The Arabic synonym of cleanliness is Nazafat (النَّظَافَةُ). In the Islamic Shariat, the term 'Taharat' is usually used in the sense of cleanliness, purity and sanctity. In the Islamic terminology, keeping body, mind, dress, food, house and environment clean and tidy is termed as Taharat.

IMPORTANCE

The importance of cleanliness in human life is immense. To keep clean is the symbol of a Muslim. It is not the nature of a Mumin to remain dirty, filthy and repulsive of smell. Rather Mumin always stays clean and pure.

Rasulullah (Sm.) said, اَلطُّهُوْرُ شَطْرُ الْاِيْمَانِ Meaning: "Cleanliness is half of Iman." (Muslim)

It is essential to stay pure in order to be a true Mumin. Because without purity, no worship is accepted. To perform Salat one's body, dress and place of worship must be clean and pure. If these are impure Salat will not be proper. Similarly for recitation of Al-Quran too, purity is required. It is forbidden even, to touch Al-Quran in a state of impurity. Allah the Most High says, لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝

Meaning: "And this (Al-Quran) none will touch except the pure ones." (Sura: Al-Waqiah, Ayat: 79)

All love clean and tidy persons. Allah the Most High too loves and likes them. Allah the Most High has said, إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ۝

Meaning: "Surely Allah loves the repentants and also loves them who stay pure." (Sura: Al-Baqara, Ayat: 222)

In the Islamic Shariat, cleanliness and the purity of the body has been ensured by the regulations of Uzu (ablution), Ghusl (bath) and Tayammum (rubbing by dry earth). All human impurities and uncleanliness are removed by five times uzu before five times Salat.

PHYSICAL CLEANLINESS

For man, physical cleanliness is very important. Physical cleanliness means keeping the whole body free from dirt, including hands, feet, mouth, teeth, etc. If a person's hands, feet, mouth, teeth, for that matter the entire body remains unclean and dirty, it all smells bad. It is necessary to keep clean by removing the dirt and bad smell, because all hate a dirty person. We can keep our body clean with the help of bathing, by removing dirt and bad smell.

After a night's sleep our face does not remain fresh and clean. Eyes remain stuck up, teeth stink. After having meals also there may remain something stuck up in teeth and mouth. So, teeth and mouth have to be kept clean constantly. Rasulullah (Sm.) used to brush up his teeth for cleaning. He has encouraged us to brush up mouth and teeth. He has said," if it were not considered troublesome I would have enjoined my followers to make use of brush before every salat. (Miswak)." (Bukhari)

Many of us are accustomed to maintain long hair and nails. It gives a bad look. Dirt accumulates if nails are long. So, nails must be trimmed and cleaned. Hair has to be kept tidy. This is the regulation of Islam.

Once as the holy Prophet (Sm.) happened to see a man with long hair, he remarked, "Did not this man find anything to trim his hair?"

It is Islam's regulation that cleanliness must be maintained after natural calls. For this dry earth ball has to be used as the first step. These days there is the scope of using easily available tissue papers. Then complete cleanness is to be ensured by the use of water. The Holy Prophet (Sm.) has said," It is uncleanliness from urine that will bring much of punishment in the grave." (Musnad-I-Ahmad)

In another Hadith, "It has been stated that- Beware of small drops of urine. For, much of the punishment in the grave shall result from failure to avert from the impurities of urine." (Daraqutni)

The importance of physical cleanliness and purity is immense. So, we shall bathe every day, we shall perform Uzu properly before saying prayers five times a day, we shall keep our hands, feet, nail, hair, teeth and all other organs clean.

CLEANLINESS OF DRESS

Like cleanliness of body, purity of dress is very important. If the dress is clean, body and mind remain sound and one feels encouraged for work.

Allah the Most High says, وَثِيَابَكَ فَطَهِّرْ ۝

Meaning: "Keep your clothes clean and pure." (Sura: Al-Muddassir, Ayat: 4)

Our beloved Prophet (Sm.) used to wear clean and tidy dress. Clothes may be of cheap price or even tattered, but they should be clean. For this, clothes should be regularly washed.

CLEANLINESS OF ENVIRONMENT

Whatever are there around us constitute our environment. Our environment includes houses, trees, markets and shops, schools, madrasahs, roads, etc. It is our duty to keep these neat and clean. It is not possible to lead a decent life unless the environment is neat and clean.

Environment turns filthy if cough, urine, stool, etc. indiscriminately lie scattered everywhere. Scrubs of various kinds, dirt, chemical wastes, etc. should not be dropped in streets or open spaces instead of dustbins. This turns roads and public places dirty. Dirt sticks to our body and dress as well. It breeds germs and worms of diseases. We fall ill.

Water and air are important elements of the environment. These two are very important for man's life. We drink water; bathe in water and wash our clothes with water. So, water and air must be kept clean. No dirt should be thrown or dropped into water. Many foolishly ease themselves in water. It is not proper. We shall ease ourselves at fixed spots. Consequently our air too will not be stinking.

The environment belongs to us. It is our duty to keep it clean. So, we shall be alert about it. We shall keep clean our hearths and homes, schools and colleges, roads and ghats, etc. We shall conduct cleanliness campaigns at least once a week. Vehicles of transport, bus stations, ferry ghats, play grounds, haats and bazars too have to be kept clean. We shall be careful about this matter as well. We shall assist the cleaners of the locality.

Task: Students will write 15 sentences, 5 each on cleanliness of body, dress and the environment in their script and show them to the teacher.

LESSON 13
FRUGALITY

Frugality is an aspect of Akhlaq-i-Hamidah. Frugality is to spend according to need, sense of proportion, accuracy in speech and deeds, proper utilization of wealth and properties, etc. Generally, proper and proportionate use of riches and wealth is called 'Frugality'. It means to spend just in proportion to need; not less,

not more. Allah the Most High is our Creator and Nourisher He has given us innumerable resources and amenities. It is our duty to use these gifts and riches properly. No misuse, wastage or miserliness is permissible in this respect. Rather, success lies in spending wealth as per needs. Such use of wealth is what is called frugality. It is a middle course between wastage and miserliness.

IMPORTANCE OF FRUGALITY

Frugality is an important virtue of character. It brings peace and prosperity in human society. On the contrary, miserliness and wastage create much disturbance in the society. The wealth of an extravagant person is soon exhausted. As a result, he falls victim to much hardship and sorrows. On the other hand, miserliness breeds bad blood and enmity. It creates economic crisis in society. Frugality saves man from the demerits of wastage and miserliness. Rasulullah (Sm.) has said,

مِنْ فِقْهِ الرَّجُلِ رِفْقُهُ فِيْ مَعِيْشَتِهِ

Meaning: "It is a mark of wisdom on the part of a person to follow the middle course in respect of expenditure." (Musnad-i-Ahmad)

A frugal person makes proper use of the gifts of Allah, the Most High. Consequently, he earns much reward. Rasulullah (Sm.) said in a Hadith, "O children of Adam! You spend your surplus wealth for good work, it will bring you benefit. And if you withhold it, then it will bring you evil. However if you retain so much wealth as you will need, then you will not be rebuked." (Tirmizi)

Frugality is a virtue of a Mumin. True Mumins spend as per their needs. They do not practise miserliness either. They are moderate in spending. They spend their surplus wealth for Allah's pleasure. Introducing his devoted slaves Allah the Most High says in Al-Quran, وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝

Meaning: "And when they spend they do not waste and not show miserliness either. Rather they adopt the middle course in between." (Sura: Al-Furqan, Ayat: 67)

Allah further says, "And let not the hand be chained to the cheek, nor extend it to the fullest extent so that you do not have to be rebuked and denuded." (Sura: Bani-Israil, Ayat: 29)

Our beloved Prophet (Sm.) was a bright example of frugality. He used to spend for himself and his family only to such extent as necessary. Thus he avoided both

comfort and luxury and also miserliness. He used to give extra wealth in charity. We get this lesson from the lives of both the Sahabas and saints of Islam. The Holy Prophet (Sm.) said, "Good news is for that person who has been guided to Islam, who possesses articles of life as much as necessary and he rests content with that." (Tirmizi)

Frugality adorns man with many noble qualities. It saves him from such bad habits as greed and avarice, wastage and extravagance, niggardliness, indolence, care-lovingness, etc. Frugality is liked by Allah, too. We all shall be frugal in the conduct of our life. We shall keep away from all sorts of wastage, niggardliness and luxury. Then our life will be decent.

Task: Students will write 2 sentences each on frugality from Al-Quran and Hadith.

LESSON 14
SELF-PURIFICATION

Self-purification means to recify oneself, to refine oneself, to purify oneself, etc. In the Islamic terminology, to keep one's mind free and clean from all kinds of bad talk and deeds is called self-purification. To keep the heart clean from all else except the remembrance, allegiance and worship of Allah is also termed as Self-purification.

Self-purification is called 'Tazkiatun Nafs'. It is also called 'Tazkiah' in short. The motive of Tazkiah is to keep the soul free from all kinds of sin as well as from immoral deeds.

USEFULNESS OF SELF-PURIFICATION

The usefulness of self-purification for man is undeniable. In fact, Man is a combination of both body and mind. The body is the sumtotal of hands, feet, head, chest and other organs. The heart is the 'soul' or 'Qalb'. Of these two, the role of 'Qalb' is greater. The organs of the body do as the heart dictates. So, for the propriety of the activities of man, first of all is needed the purification of Qalb. And the purgation of the heart is self-purification. If the Qalb dictates for noble and good deeds, body does accordingly. The Holy Prophet (Sm.) has narrated it nicely in a Hadith. He said, "Know you that there is a lump of flesh in the body. If that is purified, then the whole body is purified. And if that is polluted, the whole body is polluted. Remember that it is the Qalb." (Bukhari and Muslim)

Allah the Most High has created man for His worship. And the precondition of worship is self-purification. Because Allah the Most High Himself is pure (holy). He does not accept anything except what is pure. So, for worship too both body and soul must be pure. Physical purity is not enough; rather the 'Qalb' too has to be purified. Servitude to His pleasure is to be rendered with a heart detached from all else. And purity of the heart is to be achieved through self-purification.

The importance of self-purification is immense also for man's mental peace, prosperity and growth. Self-purification causes the growth of human qualities. It always exhorts towards good thoughts and deeds. Self-purification opens the door to the practise of laudable qualities. On the contrary, a person with a polluted heart indulges in various sinful thoughts and obscene deeds. He does not hesitate to do injustice, oppression, terrorism and torture. As a result social peace and order are disturbed. So the usefulness of self-purification is undeniable for the preservation and growth of moral and social values.

IMPORTANCE OF SELF-PURIFICATION

Self-purification helps growth of and brings success to man. Self-purification turns man perfect in his temporal life. Such a man escapes from all kinds evil instincts and keeps away from all sinful immoral practices. As a result he earns respect and love of all.

In fact self-purification is the basis of success. A person is unfortunate who fails to attain self-purity. He can never attain success.

Allah the Most High says- قَدْ أَفْلَحَ مَنْ زَكّٰىهَا ۝ وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝

Meaning: "Surely that person will be successful, who has kept his soul pure and that person will be unsuccessful who pollutes himself." (Sura: Ash-Shams, Ayats: 9-10)

Success and salvation in the next life too are dependent on self-purification. He who will maintain the purity of heart in life, it is he that will attain salvation. The reward for him will be Jannat. Allah the Most High says-

يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ۝ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ۝

Meaning: "On that day riches and properties will be of no avail, nor children be of any avail. Rather that person shall earn salvation that approaches Allah with a pure soul." (Sura: Ash-Shuara, Ayats: 88-89)

Basically, success both here and in the hereafter can be achieved through self-purification. For this, extreme importance has been attached to self-purification.

WAYS OF SELF-PURIFICATION

Man's qalb is like clean glass. Whenever a man does a wrong thing, then and then it is stained black. Thus habitual bad deeds turn it totally stained. Allah the Most High says about this-

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ○

Meaning: "Never it is so; rather it is due to their own acquisition that their hearts are rusted." (Sura: Al-Mutaffifin, Ayat : 14)

Man's qalb becomes polluted because of his own deeds. So, the main way to self-purification is to shun wrong deeds and to give up evil thoughts and bad habits. Self-purification can be attained by building one's character with the ideals of good deeds, honest thinking, moral and human qualities.

The Holy Prophet (Sm.) has said, "There is a cleanser for everything. And the cleanser for human qalb is zikr of Allah." (Baihaqi)

The dark spot and rust of qalb can be removed by more and more of Allah's remembrance (Zikr); Qalb becomes calm and purified by zikr. Self-purification can be acquired also by Tauba (repentance), Istigfar (seeking Allah's forgiveness), Tawakkul (reliance on Allah), Zuhd (abstinence), Ikhlas (sincerity), Sabr (Patience), Shukr (gratitude),Tilawat (recitation of Al-Quran), Salat (Prayer), etc.

We shall purify our Qalb, acquire self-purification and become favourites of Allah.

Task: Students will write a paragraph at home on the usefulness and importance of self-purification and ways of attaining it and show it to the class teacher.

LESSON 15

Commanding Good Deeds and Forbidding Wrong Deeds

The Arabic version of 'commanding good deeds and forbidding wrong ones' is 'Amr bil Maaruf wa Nahi Anil Munkar'. In Islamic philosophy of life, its importance is unlimited. It is considerable as one of the virtues of a Mumin. By

commanding good deeds or 'Amr bil Maaruf' is meant generally to exhort someone to any kind of just and good deed. However, in its wider sense, to order, exhort, inspire, request, advise someone are included in commanding good deeds as indicated by Islam. 'Forbidding wrong deeds' or 'Nahi Anil Munkar' is to resist someone from committing such acts as are not supported by Islam and opposed to morality and rationality. It is not only by oral dictates, rather by very many other devices that one may be restrained from wrong deeds. Rasul (Sm.) said in a Hadith, 'When someone from among you finds a wrong deed being done, he should resist it by his hands. If that is not possible, then he has to resist it by words. If he does not command that much of power, then he must disapprove it by his heart. And it is the lowest layer of Iman". (Muslim)

Rasul (Sm.) exhorted by this Hadith to resist 'Nahi Anil Munkar' or 'wrong deeds' by hands, words or heart (hatred). 'By hand' in this Hadith is meant resisting by one's own power and influence, as scholars of Hadith have interpreted it. By resisting by words' is meant resisting by way of forbidding, prohibiting, discouraging, forming public opinion, etc. Resisting by heart' means to hate, dislike, disapprove or seek Allah's help through supplication (Dua) for its undoing, to think and plan to protect, remain restless or anxious until any desirable change, etc. 'Nahi Anil Munkar' is to try to resist man from evil deeds and pursuits.

IMPORTANCE AND USEFULNESS

In Islam 'Amr bil Maaruf and Nahi Anil Munkar' are extremely important obligations. The Islamic social system rests on it. It is mandatory that there must always be a group of people in the society to command what is good and forbid what is evil. Otherwise, peace and discipline will not prevail in the society. Injustice, oppression, terrorism, torture, etc. will spread in the society. The social and human values will be destroyed. For a healthy and decent social environment, the usefulness of such a group of (good) men cannot be denied.

To command what is good and forbid what is bad is an extremely great job. Allah the Most High will reward them with success both in this world and Akhirat. In Al-Quran, the exhorters of performing good deeds and avoiding evil deeds have been declared as the best among mankind. Allah the Most High says-

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ[1]

Meaning: "Only you are the best community. You have been sent for the welfare of mankind. You will instruct for the virtuous deeds, and forbid the evil deeds and repose faith in Allah." (Sura: Al-i-Imran, Ayat: 110)

It is the peculiarity of the Mumins to practise 'Amr bil Maaruf and Nahi Anil Munkar'. No person (Muslim) can become a perfect Mumin (faithful) without this obligation. While introducing the Mumins, Allah the Most High says-

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ○

Meaning: "And they are such people that if raised an earth, they shall establish prayer, pay up Zakat, command good deeds and forbid bad deeds. And the return for deeds lies with Allah alone." (Sura: Al-Hajj, Ayat: 41)

Commanding good deeds results in spreading noble and just activities in society. Good conduct and moral qualities develop in man. And forbidding evil deeds uproots injustice, obscenity and torture from society. From this man begins to realize what are right and wrong, good and bad and gradually follows the path of truth and justice. On the contrary, if there is in a society no practise of the principle of commanding what is good and forbidding what is bad, it fringes on collapse. The Holy Prophet (Sm.) has depicted this in a Hadith thus- He says, "The instance of the submissive to Allah and the transgressors is like a group of people who are passengers on a ship. Through lottery, one group is placed in the upper and the other in the lower deck. The lower deck group brings water for consumption from the upper deck. The lower deck people said, "Let us make a hole right at the bottom of the ship in order to relieve ourselves or the trouble or causing pains to the upper- deck passengers. If at this point the upper-deck passengers stop them (from such unwise plan) they can survive and save all others." (Bukhari)

Commanding good and forbidding evil restrains man from destruction. As a result, Deen (Islam) can be stable in society. And a person who performs it can be more profoundly inspired for further good deeds. That person can save himself from all unjust and nasty acts in life.

Consequences of Abandoning 'Amr Bil Maaruf and Nahi Anil Munkar'

Commanding good and forbidding evil is an essential duty. Negligence to this duty ends in terrible punishment. Allah the Most High punishes this lapse in this

world. And for such people there awaits painful punishment (Azab) in the next life. Allah the Most High says, "Those of Bani Israel who had indulged in Kufri (disbelief), were cursed through the words of Daud (As.) and Isa Ibn Maryum (As.). Because they rebelled and took recourse to excesses, they did not restrain one another from evil deeds. In fact, it was a heinous principle that they had adopted." (Sura: Al-Maida, Ayats: 78-79)

The Holy Prophet (Sm.) said, "When people find an oppressor in committing oppression but do not resist him , Allah shall soon send punishment on them." (Tirmizi)

In another Hadith Rasulullah (Sm.) said, "I swear by that grand entity on whom rests my life! Surely you shall command good and forbid evil. Otherwise, Allah shall punish you soon. May be, you shall then pray but it will not be granted." (Tirmizi)

In fact, 'Amr bil Maaruf and 'Nahi Anil Munkar' are indispensable duties in human life. Success in both this world and the next rests on it. However, mere commanding others to good and forbidding from evil will not be enough; rather one must himself practice it. For, one refraining from such obligation but commanding others thereto shall make oneself suffer terrible punishment in the next life. The Holy Prophet (Sm.) said, "On the day of Qiyamat, a person shall be summoned, and then he shall be cast into the hell. This shall cause his intestine to come out. He will carry it in rounds as donkey moves in a circuit. Then the dwellers of Jahannam will assemble around him and ask, "O you! Why do you find yourself in this state? Did you not use to command good deeds and forbid wrong deeds?" He will then reply, Yes, I did command good deeds, but would not practice it myself. And I used to forbid others to do wrong deeds , but did not use to refrain from them myself." (Bukhari and Muslim)

Therefore, we ourselves shall do what is good and refrain from what is bad. Then we shall inspire our own relatives, friends and fellows, neighbours-all towards good deeds. We shall help and cooperate in doing good deeds and try to restrain people from doing wrong deeds. We shall offer resistance against injustice, falsehood and obscenity that prevail in our society. We shall endeavour to build up a decent and peaceful society by eradicating all acts of injustice and oppression jointly.

Task: Students will write 15 sentences on commanding good and forbidding bad and show them to the teacher.

LESSON 16

AKHLAQ - I- ZAMIMAH

INTRODUCTION

'Akhlaq-i-Zamimah' means condemnable deeds. All natural instincts of man are not good. Rather there are certain traits in man's nature which are dislikable and abominable. Such detestable traits of human nature are called 'Akhlaq-i-zamimah'. 'Akhlaq-i-Zamimah' is just the opposite of 'Akhlaq-i-Hameedah'. 'Akhlaq-i-Zamimah' is alternatively called 'Akhlaq-i-Sayyiyah'. 'Akhlaq-i-Sayyiyah' too means dishonest conduct, bad habit, etc.

There are many condemnable traits in man's character, such as lying, deceit, mockery and ridicule, treachery, envy and jealousy, greed and avarice, slandering, back-biting, wastefulness, miserliness, anger, pride, conceit, vanity, etc. All these are traits of Akhlaq-i-Zamimah.

DEMERITS AND BANEFULNESS

The demerits of Akhlaq-i-Zamimah are very devastating. It brings disorder in community life as it brings sufferings in personal life. A dishonest or characterless person is inferior to animals. No shred of scruples, morality and human values are found in him. He simply resembles man but his conduct is like that of beasts. He strangulates human values for self-interest. Because of Akhlaq-i-Zamimah he indulges in all sorts of injustice, oppression and obscenity. Even he involves himself in murder, highway robbery, war-mongering, etc. As a result, peace, security, social cohesion, unity and communal amity are disturbed. Anarchy and discord prevail in society.

A man of bad nature is pitied. None loves and trusts him. All hate and avoid him. Even in his bad time nobody comes forward to his aid. Ignoble character leads man to grave consequences in his next life. A characterless man indulges in sinfulness and becomes disobedient to Allah the Most High. Allah the Most High does not love him. On the Day of Qiyamat Allah the Most High shall meet out severe punishment to such dishonest man.

The holy Prophet (Sm.) said, لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلَا الْجَعْظَرِيُّ

Meaning: "A wicked and harsh-natured person shall not enter paradise." (Abu Daud)

In fact, Akhlaq-i-Zamimah is extremely detestable and forgoable nature. Due to this man incurs terrible loss in both this world and the Akhirat. All should remain safe from such habits.

We shall acquire good habits by shunning bad traits. We shall acquire good fortune of becoming favourite person liked by all in the true sense of the term.

LESSON 17
FRAUD

INTRODUCTION

Fraud means to deceive, deprive, hoodwink, cheat, play false, etc. It is a special type of lying. In the Islamic terminology, seeking self-interest by means of concealing the real phenomenon through deceit or disguise is termed as fraud. Through fraud a person is deceived by trickery.

Fraud may occur in various ways. Generally, instances of fraud are more frequent in financial transactions and trade and commerce. To give less in weight, fake currency notes, concealing defects of products, give inferior article by showing better samples, mixing inferior things with good ones, adulteration, applying chemicals in fish• fruit, etc., fraudulent advertisement etc. are some of the very many instances of fraud.

Besides these, fraud may occur in other situations of social life. Adopting unfair means in examinations, causing damage to the rights of others through false testimony, breach of trust, provide wrong and false information, to misguide a confused traveller, mixing falsehood with truth and even not discharging one's duties properly are prominent instances of fraud.

IMPORTANCE OF ABANDONING FRAUD

Fraud is an extremely unlawful and condemnable act. It is synonymous with lying. In cases it even exceeds lying in terms of consequences. Because fraud brings in two sins- one is lying and another is breach of trust. So, fraud must be shunned in all circumstances. A person who cheats is not a true Mumin. For, Iman and cheating cannot co-exist in a man. A true Mumin stays firm on honesty and truthfulness. Our beloved Prophet (Sm.) said, "He who takes up arms against us is not my follower and he who deceives another is not of the Muslim community." (Muslim)

Rasulullah has explicitly said in another Hadith, مَنْ غَشَّ فَلَيْسَ مِنَّا

Meaning: "He who cheats does not belong to our folk." (Tirmizi)

In Islamic Shariat, deceit or cheating is absolutely Haram. It is not lawful in trade and commerce, financial transactions, mutual conduct, socio-economic activities under any circumstances. Cheating must not be concealed. Allah the Most High says,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ○

Meaning: "Do not confound truth with falsehood and do not conceal the truth knowingly." (Sura: Al-Baqara, Ayat: 42)

Goods and services must be transacted accurately. Faults and defects of goods must be clearly described to the buyer. It is haram or unlawful to transact goods without informing the actual position. It is so narrated in a Hadith, one day Rasulullah (Sm.) was passing by a heap of food grains. Then he pushed his hand inside the heap. He found that the grains inside were wet whereas the grains on the surface were dry. He said, "O owner of food grains! How is this? The man said in reply, O Rasulullah! It soaked in the rain water. Then Rasul (Sm.) said, then why did you not place the wet grains on the surface? Thus the buyer could come to know about the actual condition (and hence could save themselves from loss). In fact, he who cheats will not be counted among my followers." (Muslim)

Fraud is an anti-social crime. It destroys mutual confidence and faith. It fosters enmity in society. None likes a cheat. He is hated to Allah as in the Society. The Holy Prophet (Sm.) says, "Such a person is an enemy of Allah who sells defective goods without informing the buyer about the defect. The Angels always curse him." (Ibn Majah)

In fact, a fraudulent person is hated, ashamed and harassed in this world also. Again, suffering and perdition await him in Akhirat. Allah the Most High says,

وَيْلٌ لِّلْمُطَفِّفِينَ ○ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ○ وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ○

Meaning: "For them is annihilation who give less in weight, who take from men in fullness by weight but they give less by weighing when they pay." (Sura: Mutaffifin, Ayat, 1- 3)

Cheating is an issue of Akhlaq-i-Zamiah. It is a great offence. Its adverse effect is fatal in socio-economic sector. So, we must save ourselves from deceit in all our sayings and doings.

Task : Students will form groups and write 10 sentences on the importance of giving up fraud, and show them to the teacher.

LESSON 18

GHIBAT (BACK-BITING)

INTRODUCTION

Ghibat is an Arabic word. It means slander, back-biting, idle gossip, false rumour, misreporting about others in their absence, undue criticism, exposing others, scandal-mongering, etc. In the Islamic terminology, Ghibat is such foul talk about another person in his absence which if he hears, would take it to heart. In the usual sense Ghibat is to talk ill of someone in his/her absence.

The Holy Prophet (Sm.) has introduced ghibat nicely in a Hadith. "One day Nabi (Sm.) said, "Do you know what Ghibat is?" The Sahabi said, "Allah and His Rasul know it best': Rasulullah (Sm.) said,"Ghibat is- you criticize your brother in such a way which if he comes to know/hear, he will suffer pains". Then Rasulullah (Sm.) was asked, "Will it still be Ghibat if what I relate about his faults, which are there in him?" Rasulullah (Sm.) replied thus- "If your allegations are true, it is still Ghibat," and if it is not there in him, it is slander." (Muslim)

SHAPE OF GHIBAT

Often times we sit idle. We do not have anything to do. We friends gossip together. At such times, we criticize others by the way. We find faults with, classmates, friends, relatives, etc. We make fun and cut jokes about them. In fact such talks are Ghibat. Many major sins are committed by such transactions by way of Telling jokes and making fun. However, it is not only through gossips, but in many other ways that Ghibat takes place. For instance, to criticize anyone through writing, signs, body language, etc. are also Ghibat. Ghibat is also possible through someone's habit being depicted in a sketch, write-up or cartoon.

The most familiar form of Ghibat is discussion of someone's faults. Besides this, criticism of someone's physical defects, dress-up defects, taunts and wiggery, etc. about someone's family background, pedigree, criticizing or talking ill of someone's traits and habits, etc. come under Ghibat.

DEMERITS AND CONSEQUENCES OF GHIBAT

In the Islamic Shariat, Ghibat or back-biting is forbidden. Allah says -

وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ

Meaning: "You shall not back-bite one another. Do you love eating the flesh of your dead brother? In fact, you do dislike that." (Sura: Al-Hujurat, Ayat: 12)

Back-biting has been likened in Al-Quran to eating flesh of our dead brother. So, back-biting is an extremely obnoxious act. No sound and conscientious person can like such an act. Allah the Most High too does not like Ghibat.

The holy Prophet (Sm.) has warned us in Hadith against Ghibat. Rasulullah (Sm.) said, "Ghibat is more serious than rape." Sahabis asked, "O Rasulullah (Sm.)! How can Ghibat be a more deadly crime than rape? Rasul (Sm.) said;' If someone repents after rape, Allah the Most High may forgive him. But a back-biter will not be forgiven by Allah until the victim of his offence forgives him." (Baihaqi)

In the Islamic Shariat, Ghibat is absolutely haram. To hear Ghibat too is as haram as to practice it. One should abstain from hearing Ghibat as from telling it. The back-biter must be advised to refrain from Ghibat. Alternatively, one must avoid such places as are used as venues of Ghibat.

The sin of Ghibat is very terrible. Often times we talk ill of such persons whom we cannot even approach to seek forgiveness. As a result, even Allah shall not pardon this sin. So, we will abstain from Ghibat. If it at all happens from us, we must at once seek forgiveness from the victim of our Ghibat.

Task: Students will write a paragraph at home on the evil consequences of Ghibat and show it to the teacher.

LESSON 19

JEALOUSY

Jealousy is one of the basest aspects of Akhlaq-i-Zamimah. Jealousy means to hold adverse opinion about others, to deem oneself superior to others, to hate others, to wish ill of others out of enmity, to be indisposed to accept other person's prosperity, happiness, etc. In the Islamic terminology, Jealousy means a mental disposition that desires an end or damage to other person's happiness and prosperity, peace and success, and contrarily wishing oneself as owner of similar good luck. The Arabic synonym of Jealous is Hasad (اَلْحَسَدُ).

EVIL CONSEQUENCES OF JEALOUSY

Jealousy and hatred are extremely condemnable traits of man's nature. It destroys man's character. A jealous person can never be a man of character. For, pride and vanity, envy, enmity, wishing ill of others, etc. are intimately linked with Jealousy. These faults develop in an envious person.

Man is a social being. He maintains relationships with all around him. Social peace is his dominant goal. Social peace presupposes equality, love, fraternity, mutual cooperation and fellow-feeling. In a Hadith the Holy Prophet (Sm.) said, "Deen is another name for mutual goodwill. Jealousy destroys all these noble qualities. A jealous person considers himself as superior to others; he magnifies his interest. He hates others. He cherishes enmity towards others, and wishes loss for others. It destroys unity and cohesion in society; peace and order are disrupted.

Jealousy and malice are obstacles on the path of national unity, integrity and progress. It results in division and discord within the nation and enmity thrives. It destroys unity of the Muslim Ummah. Rasulullah (Sm.) said," Jealousy and animosity, a disease that cut to pieces (destroyed) the nations before you, is approaching you crawling. I am not talking of hair- cutting; rather the destroyer of deen (Islam)." (Tirmizi)

Jealousy and malignity are causes of loss to man in his next life too. Jealousy destroys all good deeds of man. The holy Prophet (Sm.) said,

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Meaning: "You save yourself from jealousy. For, as fire consumes wood, so does jealousy consume (damage) all noble attainments of man." (Abu Daud)

In another Hadith Rasulullah (Sm.) said, "The sins of three persons are not forgiven; one of these is he who cherishes malice to others." (Adabul Mufrad)

ISLAMIC REGULATION REGARDING JEALOUSY

In the Islamic Shariat, Jealousy and envy mostly are fully Haram. A true Mumin can never be envious. Rather, to wish well of and help and cooperate with others are the traits of a Mumin. Allah the Most High instructs us in Al-Quran to seek refuge from Jealousy. He says - وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

Meaning: "And seek refuge from a malicious man when he wishes malice." (Sura: Al-Falaq, Ayat: 5)

The Holy Prophet (Sm.) said," You shall not envy one another; you shall not show malice to one another and you shall not oppose one another. Rather, all are slaves of Allah and maintain brotherly relations with one another." (Bukhari and Muslim)

Jealousy and malice are extremely fatal social ailments. All must shun jealousy and hatred for the sake of both individual and national progress.

Task: Students will make a poster containing a Hadith of holy Prophet (Sm.) on the consequences of Jealousy and display it in the classroom.

LESSON 20

FITNA AND FASAD

INTRODUCTION

Both 'Fitna' and 'Fasad' are Arabic words. Fitna (اَلْفِتْنَةُ) means anarchy, indiscipline; feud, etc. In the Islamic parlance, Fitna and Fasad mean unleashing unrest and cause disaster. In other words, a situation contrary to orderly and peaceful one is Fitna and Fasad. Many disruptions in human society can be created through threats, injustice, oppression, etc. Such an unstable situation is Fitna-Fasad.

Terrorism, hijacking, highway brigandage, disappearance, murder, kidnapping, abduction, militancy, etc. are instances of Fitna-Fasad. Oppression, torture, feud, conspiracy, wars and strife are some other forms of Fitna-Fasad.

ADVERSE EFFECTS

Islam is a religion of peace; it is a disciplinal and decent code of life. It does not have any space for indiscipline and anarchy. Rather unity, fraternity, amity, generosity, forbearance form the main foundation of Islam. All the rites and rituals, rules and regulations of Islam are scientific and impressive. Offering prayer in congregation is a glaring example of this. All irrespective of rich and poor, king and subject, black and white stand shoulder to shoulder in rows behind a single Imam (leader of prayer). All bow and prostrate together and offer Salat. There is no scope of indiscipline. All other rules and regulations of Allah the Most High are of the same character. Even this whole universe is directed in a disciplined way dictated by Allah the Most High. No anarchy or mismanagement is noticeable anywhere.

Our personal, social, national and international life too should be so disciplined as this. It is this that Islam envisages. But Fitna and Fasad are obstacles to it. As a consequence of Fitna and Fasad, disorder and disaster befall all levels of society. Normal life style becomes intolerable.

A society in constant Fitna-Fasad can never prosper. Social unity and cohesion are destroyed. In such a society, man's life, property and honour are not secure. Man cannot follow his own religion freely. Education and training, trade and commerce, transaction of all types, social rites and festivals, national occasion and ceremonies cannot be observed smoothly. Fitna and Fasad breed threat and panic in 'society'. Law and order collapse. In a word, anarchy prevails in society and country as inevitable consequences of Fitna and Fasad. The path of peace and progress becomes obstructed.

In fact, Fitna and Fasad are extremely fatal offences. The flood-gate of all kinds of injustice and oppression is opened by these. Dishonest persons take advantage of this anarchic situation. For this Allah the Most High says -

وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ

Meaning: "Fitna is worse than murder." (Sura: Al-Baqara, Ayat : 191)

Fitna-Fasad breeds immorality and leads to spread of condemnable dealing in society. Fitna and Fasad destroy the ethical and human values of society.

ISLAMIC REGULATION CONCERNING FITNA-FASAD

Fitna and Fasad are entirely repugnant to the Islamic ideals. These are forbidden (Haram). Allah the Most High has prohibited the breeding of indiscipline and anarchy. He says - وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا

Meaning: "Once peace and order have been restored on earth, you shall not breed anarchy." (Sura: Al-Aaraaf, Ayat: 56)

Fitna and Fasad on earth are the making of man himself. Man breeds different types of Fitna and Fasad on earth by his unjust and wrong deeds. They are men of heinous character who create Fitna and Fasad. Allah the Most High holds them in severe indignation. He says -

وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ۖ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ۝

Meaning: "You shall not cause strife on earth. Surely Allah does not like the strife-mongers." (Sura: Al-Qasas, Ayat: 77)

The demerits and evil consequences of Fitna and Fasad are extremely terrible. We shall always keep ourselves safe from them. We shall restore peace and discipline in the society by means of practising noble qualities and good deeds. We shall collectively raise resistance against terrorism, militancy and anarchy.

Task: Students will prepare a list of the bad effects of Fitna-Fasad and hang it in their drawing rooms.

LESSON 21

INDOLENCE

'Indolence' means aversion to work. To sit idle or remain unemployed in spite of ability to work is called indolence. If a disabled or incapable person cannot do any work, it is not indolence. For instance, the blind, deaf or physically retarded persons are not capable of performing many types of work. Rather, not doing any job and sitting idle in spite of competence and ability or for any other reason intentionally is what is termed as indolence.

HARMFUL EFFECTS

Human life is unthinkable without work. Man has to do many deeds to become great, as well as to earn livelihood. Man's progress and success depend on doing such deeds properly and punctually. On the contrary, an individual or a nation averse to work cannot prosper. Aversion to work is unfortunate and scandalous for a nation.

Indolence generates laziness in men. Thus man becomes inactive. Man's aptitude to and ability for work comes to an end. Thus runs an adage: "An idle brain is the devil's workshop." Lazy people indulge in various types of dishonest and unethical thoughts and deeds. Often times they involve themselves in dishonest and sinful acts like terrorist activities, hijacking, highway robbery, etc. These lead to social decay.

As a result of indolence, man's talent, strength and time are wasted. Nobody loves an indolent unemployed person. Nobody wants to maintain friendship and relative-like contact with him. Indolence eradicates one's self-respect. There develops in him an attitude of dependence on others for economic support. This brings despair. Such situation often culminates in recourse to suicide.

IMPORTANCE OF GIVING UP INDOLENCE

Islam is the religion of well- being. Islam does not support any law or conduct which may cause wrong to man. Indolence is indeed a curse in a man's life. Islam provides it no space whatsoever. Man has been encouraged by Islam to action. Allah the Most High has exhorted man to spread on earth immediately after worship is over. Allah the Most High says-

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْأَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللهِ

Meaning: "However, as soon as prayer is over, you spread up on earth and seek Allah's favours." (Sura: Al-Jumua, Ayat: 10)

In the Hadith work for earning livelihood too has been announced Farz (Obligatory). The holy Prophet (Sm.) said -

طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

Meaning: "Seeking sustenance in a legitimate way is an additional Farz work after the other Farz." (Baihaqi)

The need to work for earning livelihood is undeniable. Idleness will not avail. Rather, in Islam, encouragement has been given for working on self-initiative.

Rasulullah (Sm.) has said, "No one has ever eaten better food than what has been earned by one's own hands." (Bukhari)

There is no scope for indolence in Islam. Rather every halal work has been encouraged for earning livelihood. A study of the biographies of Prophets and Messengers reveals that they adopted many vocations for earning their livelihood. Hazrat Daud (As.) was a blacksmith, Hazrat Adam (As.) adopted farming, our beloved Prophet (Sm.) took to trading. They would even graze cattle for the sake of livelihood. So, no labour is mean. Hazrat Umar (Ra.) said, "See to it that none among you sits in despair for earning livelihood". Many such are found in our society as sit idle after completion of formal education. Such unemployment as this is not proper. Rather everyone should work as per his/her capacity. This gives both body and mind a smooth sailing. Allah the Most High also becomes pleased.

Task: A true Muslim can never be idol to work- explain the remark in the light of Quran and Hadith.

LESSON 22

RIBA (USURY) AND BRIBERY

INTRODUCTION: RIBA

'Sood' is a Persian word and it literally means profit, but is used technically in the sense of 'Riba'. The additional amount claimed on a loan given to someone is called 'Riba'(اَلرِّبٰوا). Before the advent of Islam in Arab countries, it took the shape of a business or trade per se. In many societies of the world including the Arabian, it had become a custom. As its outcome, the rich would become richer and the poor still poorer. It was another name for exploitation. So, Islam declared it Haram. There are many who equate Riba with profit. But virtually both are not the same. For, in 'Riba' there remains no risk of loss and so far as profit is concerned, it runs the risk of loss. In defining 'Riba', Rasulullah (Sm.) says -

كُلُّ قَرْضٍ جَرَّ نَفْعًا فَهُوَ رِبوا

Meaning: "Any profit earned by a loan is 'Riba'." (Jami Saghir)

Realizing any kind of profit by the lender from the borrower is 'Riba'. For instance, a person gives a loan of taka 100 to another person on condition that the loanee shall pay Taka 110 to the lender. In this case, Taka 10 (ten) is 'Riba'. For, this has got no exchange value.

'Riba' is not confined to transactions of money, goods etc. only. Rather, such extra amount in case of transactions of the same or similar categories of goods will come under its domain. For instance, taking more than one kg of rice or alternatively one kg of rice and some other extra material in return for a loan of one kg rice will be treated as 'Riba'. The Holy Prophet (Sm.) has explicitly said, "Any excess in the repayment of the amount of loan of a certain category of article such as extra gold for gold, silver for silver, barley for barley, date for date, salt for salt, etc. will be 'Riba'." (Muslim)

BRIBERY

'Bribery' means excess gain. Unlawful demand in cash or kind, taking or demanding money, wealth, benefit or advantage in excess of what is due or normal claim is bribe. Officers and employees of an institution receive a certain amount of salary or allowance in return for their work. But if they illegally take or claim anything extra in addition to their pay for this work, that excess gain is bribe. For instance, it is bribery on the part of an officer if money is extracted by him from a person by with holding his file. In other words,

illegally realizing such things or benefits by anyone not within his rights is bribe. Similarly offering money or benefit for illegal gain by someone to any man in authority is also bribery.

Transaction of bribe is noticeable in society in various forms. people generally offer bribe in terms of money for getting their dishonest purposes served. Besides money, bribe is exchanged in kind also in the form of television, fridge, ornaments, ready-made flats, etc. In truth, whatever is the price of the articles exchanged, or the amount of bribe in money small or huge, it is all Haram.

BANEFUL EFFECTS AND CONSEQUENCES

'Riba' (Usury) and 'Bribery' are heinous financial crimes. Their demerits and harmfulness are very dreadful. Usury generates economic disparity in society. The rich become richer and the poor still poorer, As a result, class distinctions crop up in society. The way to mutual love, affection and co-operation is closed. National growth and economic development are retarded. People do not feel encouraged towards investment. Rather, wealth is invested in unproductive sectors like usury. As a result investment in the country diminishes and national development is thwarted.

Bribery also breeds unrest in society. A person who is given or takes bribe neglects his duties and misappropriates Amanat (Trust). He misuses his power and responsibilities. Both recipient and offerer of bribe transgress the rights of others. As a result, there starts enmity of the affected party with them. Quarrel, discord and strife get the upperhand in society.

In fact, the damaging effects of both usury and bribery are very severe. These bring moral degradation to society. Under the spell of usury and bribery, man loses moral and human qualities. Rather the cultivation of dishonesty and evil habits gets momentum. These spread in man greed and avarice, wastefulness and sinfulness. Very often for the lure of extra income from usury and bribery, man indulges in various types of criminal activities. Crimes like terrorism, hijack, highway robbery, murder, etc. boom. Rasulullah (Sm.) said, "A society given to Zina (illicit sex), falls prey to severe famine. And a society immersed in transaction of bribes becomes engulfed by fear and terror." (Musnad-I-Ahmad)

The impact of usury and bribery is very harmful in terms of socio-economic advancement. From a religious point too, its baneful effects are very pervasive. Wealth and properties acquired by usury and bribery are haram (illegal). And haram is not entertainable under any circumstances. The Ibadat of a person is not

accepted if his body is nourished by haram food and his dress is obtained through haram money. Allah the Most High does not grant even his Dua (supplication). Persons involved in usury and bribery are condemned by both Allah and His Rasul (Sm.) as they are hated by other men. Both Allah and His Rasul (Sm.) curse and damn the persons involved in usurious practices and bribery. It has been thus mentioned in a Hadith,

لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰكِلَ الرِّبٰوا مُؤْكِلَهٗ وَكَاتِبَهٗ وَشَاهِدَيْهِ

Meaning: "The generous Prophet (Sm.) has cursed a usurer, Riba payer or giver, scribe of Riba-contract and witnesses thereof." (Muslim)

Nabi Karim (Sm.) has said elsewhere thus - لَعْنَةُ اللّٰهِ عَلَى الرَّاشِيْ وَالْمُرْتَشِيْ

Meaning: "Allah's curse is on both the offerer and the recipient of bribe." (Bukhari and Muslim)

The consequences of transaction of Riba and Bribe are awful. This turns a man fit for Allah's damnation. Even in this life of the world, Allah the Most High holds him in His grip. The holy Prophet (Sm.) says -

اِذَا ظَهَرَ الزِّنَا وَالرِّبٰوا فِيْ قَرْيَةٍ فَقَدْ اَحَلُّوْا بِاَنْفُسِهِمْ عَذَابَ اللّٰهِ

Meaning: "When illicit sex (Zina), rape and Riba spread in an epidemic form in a village or country, Allah's punishments for the inhabitants thereof become inevitable." (Mustadraq Al-Hakim)

The transactors of riba and bribe will find their place in Jahannam. On the Day of Qiyamat, they will face terrible punishment. Stating the condition of the usurer (one who takes riba) Allah the Most High says, "Those who take interest (riba), will stand like a man whom the devil rendered mad by his touch. This is so because they say that buying selling is just like usury." (Sura: Al-Baqara, Ayat: 275)

As for the fate of the bribe-eaters, Rasulullah (Sm.) says,

اَلرَّاشِيْ وَالْمُرْتَشِيْ كِلَاهُمَا فِي النَّارِ

Meaning: "Bribe-offerers and bribe-eaters, both of them are Jahannamis." (Tabarani)

In another Hadith Rasul (Sm.) has narrated the peculiar punishment awaiting the bribe-eaters. It is related in Hadith, Nabi (Sm.) employed a person to collect

zakat from 'Azd' tribe. His name was Ibnul Lutbiyyah. He (zakat collector) returned afterwards and said to the Holy Prophet (Sm.),"This is your protion (zakat), and this portion I received as present." On ascending the Mimbar (Pulpit) Rasulullah (Sm.) offered praises to Allah and said, "Of the posts put under my custody by Allah I employ someone from among you?" He comes back from the assignment and says, "These are your portion and these are mine (personal presents for me)." Why does not this man keep sitting in his parents' house? If he be truthful, then he will have these all sent to him there. By Allah, if anyone from among you accepts anything (without right, unauthorized), he will appear before Allah on the Day of Qiyamat carrying those things along. So, I do not want to witness anyone of you in such state as he carries a camel and it will keep roaring, or a cow and it will be lowing, or a goat and it will be bleating. Then he raised both hands so high that the whiteness of his armpit becomes visible. He then invoked Allah's testimony thus- "O Allah! Have I conveyed (your command)?" and repeated it thrice. (Bukhari and Muslim)

REGULATIONS CONCERING RIBA AND BRIBE IN ISLAM

Riba and bribe have been explicitly declared as prohibited in Islam. These are unlawful. Transaction of riba and bribe is not lawful under any circumstances.

Allah the Most High says in the holy Al-Quran, وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ط

Meaning: "And Allah has declared business as Halal and riba as Haram." (Sura: Al-Baqara, Ayat: 275)

In another Ayat, Al-Quran announces thus, "O you, who believe. You do not take riba at a compound rate and fear Allah." (Sura: Al-e-Imran, Ayat : 130). Allah the Most High further says, "O you who believe. Perform your duty to Allah and relinquish what remains due from usury, if you are true believers." (Sura: Al-Baqara, Ayat : 278)

Transaction of bribe too is haram or unlawful. Allah the Most High says, "And do not swallow up your property and riches among yourselves. By foul means, neither seek to gain access thereby to the judges, so that you swallow up a part of the property of man wrongfully and knowingly." (Sura: Al-Baqara, Ayat : 188)

Riba and bribe are haram under all circumstances. It is as haram to take as to offer. Similarly, taking and giving of riba, both are haram and equal offenses. Even a mere link with riba is a sin. Rasul (Sm.) has cursed all who are somehow

or other linked with it. In fact, riba and bribe both are heinous sins. Rasulullah (Sm.) has warned man against these in many of his Hadiths.

Transaction of riba and bribe are very detestable acts. Man of principles and human values can never commit such acts. We too shall refrain from transactions of riba and bribe.

Task: Students shall write a paragraph on the demerits and fate of riba and bribe and show it to the teacher.

SAMPLE QUESTIONS

MULTIPLE CHOICE QUESTIONS:

1. Damaging Amanat is a sign of-

   a. Fasiq b. Kafir

   c. Munafiq d. Liar

2. "He who cheats does not belong to our community"– whose saying is this?

   a) The holy Prophet Hazrat Muhammad's (Sm.) b) Hazrat Abu Bakr's (Ra.)

   c) Hazrat Umar's (Ra.) d) Hazrat Ali's (Ra.)

3. Patriotism is to be expressed by

   i) One's own deeds ii) One's own words

   iii) One's service to suffering humanity.

Which one of the following is correct?

a) i b) iii

c) i and iii d) ii and iii

Read the following paragraph and answer Questions 4 and 5.

Mr. Rafia and Mr. Shaifq work in the same office. Mr Rafiq always want to prove himself as the best person. He often worth to prove hurts the self -respect of Mr Shafiq. But Mr Shafiq do not get involved in the quarrels.

4. What does Mr. Rafiq's conduct lack?

a) Brotherliness b) Amity

c) Sense of dignity d) Amanat

5. As a result of Mr. Shafiq's conduct he will

i) Be as a person who obeys the dictates of Allah

ii) Gain the satisfaction of Rasulullah (Sm.)

iii) Recognized as a patient man is his office

Which one of the following is correct?

a) i b) ii

c) i and ii d) i, ii and iii

CREATIVE QUESTIONS:

1. Mr. Kabir is engaged in a govermnent job. He leads and easy-going life with the extra money extracted from the public after performing their business in his office. His son Mr. Khabir on completion of varsity education is passing an unemployed life. If anyone asks him to find a job or to be engaged in some profession, he says, "I do not like any work!" So his father worried about him

a) What is meant by 'Akhlaq-i-Zamimah'?

b) Why will immured and rule people not enter the heaven?

c) What things have emerged Mr. Kabir's Work? explain it.

d) Explain the consequence of Mr. Kabir's activities in the light of islam.

2. Rashed handed taka three thousand earmarked for paying school tuition fees and session charges to his friend shahed and said, "I'll take the money back from you tomorrow and deposit it in the bank". When he asked for the money the next day. Rashed said "I returned the money to you the same day." Rashed was surprised and grinned by this. He informed other friends about the matter in the absence of Rashed.

a. What is Amanat?
b. Explain why the person whose serves others is the best.
c. What taking have come out from Shahed's work?
d. Analyze Rasheds activities in the light of relevant topic.

CHAPTER FIVE

MODEL LIVES

'Model' has the Arabic synonym 'Uswa' (أُسْوَةٌ) . 'Model' signifies that what can be copied, imitated, followed in such matters as mannerism, rules and acceptable conduct regulations etc. Activities of great man which are followed to make life perfect and successful are called Ideals of life. Hazrat Muhammad (Sm.) the last and final Prophet and Messenger of Allah is the best model for our life. As Allah the Most High says- لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

Meaning: "Surely, there is for you the best model in the life of Rasulullah (Sm.)." (Sura: Al-Ahzab, Ayat: 21)

Besides this, the excellent qualities of those great men who earned glory as noble men by following the path of the Holy Prophet (Sm.) and who inspired and encouraged mankind to follow the right path are also our ideals.

The traits of ideal lives: Two traits characterize such lives, such as, a) Positive (Acceptable) qualities and b) Negative (rejectable) qualities.

Among the acceptable and positive qualities, some are enumerated as a happy combination of (a) honesty, faithfulness, liberality, forbearance, b) self-control, benevolence, charity, sympathy, tolerance, humility and tenderness. c) discipline, mutual amity, impartiality, forgiveness, justice, etc.

Among the rejectable and negative traits are: (a) Jealousy, malice, murderous instinct and egoism. (b) grandeur, fraudulentce, deceitfulness, back-biting, falsehood. (c) intolerance, factionalism, communalism, injustice, oppression, rape, shamelessness and all other evil traits.

After reading this chapter, we will be able to:

- narrate the traits of an ideal character or great life;
- explain the social and cultural condition of pre-Islamic Arabia;
- explain the unique examples of the holy Prophet's (Sm.) honesty, co-operation and sympathy in his adolescence;
- explain the elegant moral and human qualities of the Holy Prophet (Sm.) during his youth;
- explain the reception of Prophethood and preaching of Islam;
- explain the events of the Madani life of the Holy Prophet (Sm.);

- explain the Charter of Madinah and communal amity of the Holy Prophet (Sm.);
- explain the Farewell Hajj sermon, the ideas of human rights and equality, as well as the importance of respect to woman, and establishment of universal brotherhood;
- explain the conquest of Makkah by the holy Prophet (Sm.) and his ideal of general amnesty;
- explain the introduction and ideals of life of the Khulafa-i-Rashidun;
- explain the qualities exemplified in their character, such as service to humanity, charity, generosity, cultivation of knowledge, love for their subjects, as well as their idea of justice and good governance.
- explain the noble traits that blossomed in the lives of the Muslim savants, such as their ideals of social service, equality, democratic values, fraternity, fellow-feeling, courtesy, trustworthiness, sacrifice, forgiveness, patriotism, benevolence and contribution to dissemination of learning and education.
- describe the contribution of Muslims in the field of knowledge, Science and technology, specially in the area of medicine, chemistry, geography and mathematics.

LESSON 1

Socio-Cultural Conditions of Pre-Islamic Arabia

The holy Prophet Hazrat Muhammad (Sm.) is the last and the most excellent of all Prophets and Messengers sent by Allah the Most High for showing the right direction to mankind. The people of Arabia had been steeped in barbarism and ignorance. Their socio-cultural, politico-religious and economic conditions were extremely degraded. They made innumerable idols and worshipped them. Their idols were as many as their tribes; they had installed 360 idols in the Holy Kaaba. Due to this serious decay, Allah the Most High sent as guide the Holy Prophet (Sm.) with the status of the best man ever in the history of the world. Allah had sent down to him the greatest book Al-Quran. The great Prophet (Sm.) has showed mankind the path of liberation.

SOCIAL SITUATION

Before the advent of the holy Prophet (Sm.) the people of Arabia had forgotten the teachings of Nabis and Rasuls and indulged in anti-social activities. Their rites, rituals, conduct and manners were barbarous and anti-humanity. This being the cause, that age has been called 'Ayyam-i-Jahiliyah' or the 'Age of Ignorance'. They had no idea whatsoever about decent and wholesome social system. There was no security of man's life, property and honour. Murder, assault, decoity, scuffle, burying female children alive, gambling, usury, bribe, sexual promiscuity, had become common practices. Women enjoyed no dignity in that society. Women were not even deemed as human beings; rather they used to be bought and sold as slaves to be used as objects of pleasure. Al-Quran contains clear allusions to it. Allah the Most High says, "When someone is informed of the birth of a female child, his face turns pale and he feels acute mental pain. On being given this news, he goes out in self-concealment out of shame. He starts thinking whether to retain her in spite of self-remorse or to bury her alive. Beware! Whatever decision they take, it is all base." (Sura: An-Nahl, Ayats: 58-59)

In a word, there was no such crime left which they would not commit.

CULTURAL CONDITION

In spite of being unlettered and uneducated, people of the Jahiliyah age of Arabia were very fond of literary feats. Many of them would improvise poems. In the then Arabia a fair called Ukaz used to be organized annually. In that fair the prominent poets would recite self-composed poems. Those poems as would have been considered the best, used to be hung from the walls of the holy Kaaba. 'Al-Sabul Muallaqat' (Seven hanging poems) considered as the best of all ages, were compositions of the Jahiliyah days. The Arabs earned universal acclaim for poetical accomplishments right in the Jahili age. Their poetry was very elegant in terms of quality. Hazrat Ibn Abbas (R.) says, "When you fail to understand any description of Allah's Book (Al-Quran), then you seek out its implications in the poetry of the Arabs. For, poetry is the register of their life." (Al-Mufassal) This explains the prevalence of Innumerable epigrams, various legends and savoury stories as well as the art of oratory. However, their cultural efforts were mainly embodied in poetry.

LESSON 2

The Holy Prophet Hazrat Muhammad (Sm.): Birth, Childhood and Adolescence

BIRTH AND CHILDHOOD

The Holy Prophet Hazrat Muhammad (Sm.) was born in the Quraish tribe in 570 A.D. Abdullah was his father's name. His paternal grand father's name was Abdul Mutalib. Amina was his mother's name while that of his maternal grandfather was Wahhab. His father died before his birth. His paternal grandfather christened him Muhammad, and his mother gave him the name Ahmad.

After birth, baby Muhammad (Sm.) was brought up by his wed-nurse Halima (Ra.). Halima was a member of the Banu Saad tribe. And Banu Saad practiced the purest of the Arabic dialects. Consequently baby Muhammad too acquired command over the purest Arabic dialect. Examples of justice and fairplay were evident in Muhammad (Sm.) right from his childhood. He used to suck and breast of his wed-nurse Halima and lefted the other for Abdullah, son of Halima.

Halima returned baby Muhammad to his mother Amina after rearing him for 5 years. When he was only six, his mother passed away. Now orphan and helpless, his paternal grandfather Abdul Mutalib took him under his custody and care. And at his 8th year his paternal grandfather too died. After that his upbringing was assumed by his paternal uncle Abu Talib.

ADOLESCENCE

Abu Talib, his uncle used to rear him up with utmost care and affection. Abu Talib 's economic condition was insolvent. Having taken notice of this, Hazrat Muhammad (Sm.) started to work with his uncle's cooperation. He used to graze sheep. He was the best model for other shepherds. He behaved with them on friendly terms. Never would he engage himself in feuds or quarrels with them. He went to Syria for trade at the age of 12 in the company of his uncle. On the way they met a priest named Buhaira (Bahira) who pointed to Muhammed as an extra-ordinary boy and prophesied by saying this- "This boy shall become the Akihiri Nabi (Last Prophet) of the final phase (of time)."

Right from his childhood Hazrat Muhammad (Sm.), the great Prophet was truthful and peace-loving. On his return from Syria, he witnessed the ferocity of the war of Fiza. This battle began in the forbidden month. Moreover, the Qays tribe had unjustly imposed this battle on the Quraish tribe. On account of this it has been called the Harbul Fizar (unjust warfare). This battle lasted for five years. Hazrat Muhammad (Sm.) did not participate in this battle actively. But he had witnessed its horror. Many men died and still others were wounded. At this his tender heart cried out. On hearing the wailing of the injured, he became restless and disturbed. As a peace-loving man this disturbance did not appear tolerable to him. So, he formed the Hilful Fuzul (Peace Organization) with other peace-loving youths. The motive of this body was to serve the afflicted, resist the oppressor, help the oppressed, secure peace and order and maintain peace among the tribes. Many peace missions of the modem age including the U.N.O. are mostly indebted to this Hilful Fuzul of Hazrat Muhammad (Sm.). They are also keenly striving to secure peace in society like the Hilful Fuzul by ending warfare.

The Arabs of those days called Hazrat Muhammad (Sm.) 'Al-Ameen' (Trustee) for his noble qualities, such as trustworthiness, truthfulness, justice, fairness, and sense of responsibility. Even those who had rejected him after his reception of Prophethood could not accuse him of lying.

LESSON 3

Hazrat Muhammad (Sm.): His Youth, Prophethood and Preaching of Islam

YOUTH

The news of young Muhammads (Sm.) truthfulness, justice, and other noble traits of his character spread to all directions of Arabia. Hazrat Khadiza (Ra.) the richest and erudite widow of that time entrusted her business to Hazrat Muhammad (Sm.). Hazrat Muhammad (Sm.) toured Syria for her business undertakings. He returned from this business trip with huge profit. The sense of responsibility showed by young Hazrat Muhammad (Sm.) in Hazrat Khadiza's (Ra.) business is an example for all young people. Hazrat Khadiza (Ra.) had deputed her most trusted agent Maisara to Syria with Hazrat Muhammad (Sm.) to acquire better knowledge of Muhammad's (Sm.) character. On return from Syria Maisara narrated to Khadiza (Ra.) the noble traits of Muhammad's (Sm.)

character. Having been charmed at Muhammad's noble qualities, Khadiza herself sent proposal of marriage to Muhammad (Sm.). Hazrat Muhammad (Sm.) married Khadiza (Ra.) with the consent of his uncle Abu Talib. He was 25 at that time and Khadiza was 40. After this marriage, Hazrat Muhammad (Sm.) became owner of huge wealth by Khadiza's (Ra.) grace and favour. But instead of spending this vast wealth for his personal pleasure, luxury, comfort and enjoyments, he spent them in the service of destitute, helpless, disadvantaged, distressed, afflicted, and poor and beggar classes.

Peace shall today prevail and the sufferings, distress, poverty of society will diminish if we spend our resources in the service of suffering humanity.

The noble Kaaba was reconstructed when Hazrat Muhammad (Sm.) was 35. A dispute arose among the various tribes of Arabia on the issue of the placement (fixing) of the Hajr-i-Aswad (Black stone). Every tribe To earn wanted the credit of putting it in the right place but no tribe was ready to relax its claim. Consequently, a battle was about to start. At last it was agreed that all will accept the decision of one who will first enter the Kaaba the next morning. It was found that the first to enter Kaaba the next morning was Hazrat Muhammad (Sm.). All cried alike thus, - 'Here comes Al-Ameen. We are confident of and satisfied with him. All accepted without dispute the solution offered by Hazrat Muhammad (Sm.) with his wisdom and neutrality. As a result, they avoided an inevitable bloodshed. Peace and order shall prevail if at present too, justice is conducted with such discretion and impartiality. The nation will be saved from many inevitable rivalry, conflict and bloodshed.

AWARD OF PROPHETHOOD

After his marriage with Hazrat Khadiza (Ra.), Hazrat Muhammad (Sm.) would engross himself in deep meditation, in the cave of Mount Hira not far from the city of Makkah. After his long years of meditation, the Angel Jibrail (As.) appeared to him with wahi (divine Message) at the night of Shab-e-Qadr, in 610 CE, when he reached the age of 40 and thus he was conferred Prophethood. Jibrail (As.) said - اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ Meaning: "Recite you in the name of your lord who created." (Sura: Alaq, Ayat: 01). In reply, the great prophet Muhammad (Sm.) said, "I do not know how to recite." Jibrail (As.) took him in tight embrace and said, "Recite you!" He replied, "I do not know how to recite." Thus, angel Jibrail (As.) had embraced him three times. Then in the third time he was able to recite. On returning home Hazrat Muhammad (Sm.) related everything to

Hazrat Khadiza (Ra.) and expressed a suspicion of his life (survival). Hazrat Khadiza (Ra.) consoled him saying. "No, never. By Allah! He will never humiliate you. Because, you do maintain the ties of kinship, provide food and shelter to the distressed and the weak, enable the destitute and the needy for self. employment. You offer hospitality to guests and help people at times of natural calamities."

All these indicate how much heartily and intensely Hazrat Muhammad (Sm.) practised the noble qualities and would devote himself to the service of humanity. We should practise these ideal instances of the Holy Prophet (Sm.) in practical life.

PROPAGATION OF ISLAM

The Holy Prophet (Sm) began preaching Islam to the people of Makkah after receiving Prophethood. He announced that there is none worthy of worship besides Allah. And Hazrat Muhammad (Sm.) is Allah's Rasul. He further announced that Islam is the only religion chosen by Allah; Al-Quran is the sacred scripture of this religion. Allah is the Creator, Nourisher, Controller and He is the owner of everything. He is the Giver and Taker of life of all creatures.

During the initial three years he secretly invited his relatives to Islam. Next he took to open invitation to Islam by Allah's command. At this the idolaters began to oppose him.

They continued to ridicule him as a renegade and an insane person. They assaulted him physically, harassed him mentally, wounded him with stones, heaped garbage upon him. humiliated and disgraced him. Among other things, they tempted him with power, leadership, riches, woman of ravishing beauty, etc. He said, "I shall not desist from preaching this truth (Islam) even if you bring me the moon in one hand and the sun in the other."We should likewise be self-restrained, patient, and pains taking in our quest for truth and justice by taking lesson from the self-sacrifice, dedication, patience and tolerance as evinced by the Holy Prophet Hazrat Muhammad (Sm.) in his mission of preaching Islam.

LESSON 4

Madani Career of Hazrat Muhammad (Sm.)

The Kafirs of Makkah resolved on killing the Holy Prophet (Sm.) after their failure to dissuade him from preaching Islam. Then, at Allah's direction Hazrat Muhammad (Sm.) migrated to Madinah in 622 A.C. In the relatively peaceful

and tranquil environment of Madinah, the Holy Prophet Muhammad (Sm.) adopted a number of important measurers. He brought to an end the age-old feud between the two tribes called Aws and Khajraj. He cemented ties of brotherhood and cordiality between Muhajirs (emigrants from Makkah to Madinah) and Ansars (Helpers of Madinah who offered shelter to Muhajirs of Makkah). A new horizon was thrown open in the social sphere. He built a well-disciplined social system on the foundation of the Islamic ideals. He set up the Masjid-i- Nababi (Prophet's Mosque) as the centre of congregation.

CHARTER OF MADINAH

Madinah was the habitat of the people of different religions and tribes. Hazrat Muhammad (Sm.) designed to formulate an Islamic state by uniting these divergent tribes (races). With this end in view he prepared a written document in consultation with the leaders of all tribes. This is what is known as 'The Charter of Madinah' in the history of Islam. There are 47 clauses in this character. Of them the principal clauses are mentioned below:

1. Muslims, Jews, and idolatrous tribes signing the character shall enjoy rights as citizens;
2. The holy Prophet Hazrat Muhammad (Sm.) shall be the Chief of the Republic and the Chief Justice of the highest court;
3. Muslims and non-Muslims - both shall enjoy respective religious liberty;
4. No one shall indulge in conspiracy with the Quarish of Makkah or any other external enemies against the communities;
5. If any of the signing parties is attacked by any external enemy, it will be resisted unitedly by all the communities;
6. In the event of any foreign aggression, all shall jointly face the enemy and each tribe shall bear its portion of the expenses;
7. Anyone committing a crime shall personally be liable for it. A whole community shall not be held responsible for it;
8. Madinah is declared as a 'Sacred city'. Henceforth, bloodshed, murder, rape, illicit forms of sex and all other criminal activates are totally prohibited here;
9. Allies of the Jewish community also shall enjoy equal liberty and security;
10. No tribe shall be entitled to wage war against any party without the prior permission of Hazrat Muhammad (Sm.);

11. In the event of any dispute ever arising between the signing communities, it shall be settled by Hazrat Muhammad (Sm.) by Allah's ordinances;
12. A violator of the charter shall be an accused of Allah.

The Charter of Madinah is the first written constitution of the world. It clearly demonstrates the excellence and superiority of Islam and the Holy Prophet (Sm.).

We should build a prosperous republican state free from discrimination on the grounds of creed, colour, clan, tribe and communalism for the well-being of all citizens.

LESSON 5

Hazrat Muhammad's (Sm.) Conquest of Makkah and Fare-Well Pilgrimage

CONQUEST OF MAKKAH

Preaching and spread of Islam were quite rapid at Madinah because of congenial environment. The Quraish of Makkah signed the Hudaibiah Treaty with Holy Prophet Muhammad (Sm.) and the Muslims in the 6th Hijri year. (628CE). On their violation of the treaty, Rasulullah (Sm.) advanced toward Makkah with 10,000 followers in 630 CE. Hazrat Muhammad (Sm.) pitched his tent at a short distance from Makkah. The Quraish were struck with fear at the sight of the Muslim camp. They could not master courage to raise any resistance whatsoever. Muslim forces conquered Makkah without any bloodshed or opposition. After the conquest of Makkah, the holy Prophet Hazrat Muhammad (Sm.) announced general amnesty. He said,

لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ اِذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ

Meaning: "This day has I no accusation against you; you go acquitted and free."

Forgiveness as shown to all arch enemies of Islam including Abu Sufyan now at his disposal is without a parallel in the history of the world. Likewise we shall also forgive our enemies if they realize their mistakes and repent. Forgiveness is a great virtue.

FARE-WELL PILGRIMAGE AND ADDRESS

People were promptly accepting Islam in mass after the conquest of Makkah. The message of Islam made headway outside Arabia to the international arena.

Hazrat Mumammad (Sm.) somehow realized that he was not destined to live much longer. Accordingly, he intended to perform Hajj in the tenth Hijri year in 632 CE. With this purpose he proceeded to Makkah for Hajj in the company of more than 1 million Sahabis in February of 632 CE. (Zil Qada). This is what is known as the farewell pilgrimage. During this Hajj all the consorts of the holy Prophet (Sm.) too accompanied him. All put on Ihram (Hajj clothes) at Zul Huzaifa and then proceeded towards Makkah. On the 9th of Zil Hajj, Rasulullah (Sm.) delivered an epoch making address at the mammoth congregation at Arafat ground. This address contained adequate guidance on all issues pertaining to humankind. At the outset he ascended the hill nearby called the Hill of Mercy (Jabalur Rahmat), uttered due praises for Allah the Most High-

Then he said-

1. People! Listen to my words with close attention. For, I do not know if I shall be here among you the next year.
2. Your life and property are sacred to one another just as this day, place and month are sacred.
3. Remember, all must one day appear before Allah. On that day each one shall have to furnish account of his or her deeds.
4. O believers! Behave gently with your wives. They have got similar rights over you as you have over them.
5. Always guard the Amanat of others, abstain from sinful acts and you shall not exact Riba (usury).
6. Do not associate any partners with Allah and do not unjustly kill one another.
7. Remember, all Muslims are equal irrespective of land, colour, tribe and community. Right from this day tribal superiority is obliterated. The only yardstick of superiority is Taqwa (Fear of Allah) and good deeds. The most excellent person is he who acquires them by means of noble deeds.
8. Do not commit excesses in matters of religion; many preceding nations became extinct for that. If a slave becomes a leader for his merit and competence, do not be disobedient to him; rather, you pay allegiance to him.
9. Behave decently with both male and female slaves. Feed and dress them as you feed and dress yourselves. If any of them commits any

unpardoable crime, set him or her free, but you shall not maltreat them. For, they too are human beings identical to you, very much Allah's creation. All Muslims are brothers of one another and you are tied unto a common brotherhood.

10. All superstitions and retaliations of the Jahiliya era are now declared void. I leave behind Allah's words and His Rasul's (Sm.) ideal for your guidance. So long as you adhere to these, you shall not go astray.
11. I have been the last of the Prophets and there is no Prophet or Rasul subsequent to me.
12. You who are present here today, you shall convey my message to those who are absent here.

Thereafter the holy Prophet Hazrat Muhammad (Sm.) turned his face towards the heavens above and spoke in a loud voice, 'O Allah! Have I been able to convey your words to mankind properly?' Instantly a sound arose from the huge congregation of men thus, 'Most certainly, you have accomplished it quite deservedly'. Then Rasulullah (Sm.) said, "O Allah! You stand as witness to all this."

Right after this was revealed-

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ،

Meaning: "This day have I perfected for you your religion and completed my favours upon you, and chosen for you Islam as the complete code of life." (Sura: Al-Mayida, Ayat: 3)

The holy Prophet observed silence for a while. The grand assembly too remained silent. Then with a glance of merry and affection to all he uttered, "Al-wida" (goodbye). Some inexplicable note of bereavement swept over everybody's heart.

The Holy Prophet (Sm.) had practiced in his own life all that he uttered in this address by way of direction and guidance (for mankind). Similarly we shall also abide by them in our own lives whatever we shall preach and utter. Thus our land and nation will be still more decent, resourceful and advanced.

Task: Students will write ten sentences in the classroom on how the Charter of Madinah plays an important role in materializing communal harmony'.

LESSON 6

Ideal Lives of Khulafa-i-Rashidun

Khulafa-i-Rashidun refers to the Khalif who were awarded true path. It refers to the first four khalifahs of Islam. They are Hazrat Abu Bakr (Ra.), Hazrat Umar (Ra.), Hazrat Uthman (Ra.). And Hazrat Ali (Ra.). All of them received the teachings and lessons of Islam directly from the holy Prophet Muhammad (Sm.). They followed and imitated them properly in their own practical life. Therefore, their life and works are models for us.

Hazrat Abu Bakr (Ra.)

Hazrat Abu Bakr (Ra.), the first khalifa of Islam,was born in 573 A.D. in the Tayim class of the famous Quraish tribe of Makkah. His real name was Abdullah while his laqab (title) are 'Siddiq' and 'Atiq'. Right from his early years he had cultivated intimate friendship with the holy Prophet (Sm.). Among the adult Muslims, he was the first to have embraced Islam. He used to keep constant company with the holy Prophet (Sm.) in weal and woe, dangers and depression.

He spent all his resources in the battle of Tabuk. Such an example of spending all means for the erection of truth and justice is very rare.

Hazrat Abu Bakr (Ra.) had deep faith and confidence in the Holy Prophet Hazrat Muhammad (Sm.). No sooner had he heard about the events of Miraj (ascension of Prophet (Sm.) to Allah's court) from the Prophet's holy mouth, he believed in them unquestioningly. So he was styled the most faithful.

Such complicated issues as the election of Khalifah after the Prophet's (Sm.) demise, his funeral and burial, his succession was rightly settled by means of the Prophet's precepts as reported by him. As a result the Muslim community escaped an inevitable crisis and disorder. On his election as Khalifah, he addressed the crowd thus- "You shall obey and follow me as long as I obey Allah and His Rasul (Sm.). And if I tread the wrong path, you shall rectify me. Those poor among you are really strong to me as long as their rights are not restored. And those who are strong, they are weak before me till the share of the rightful claimants is not realized from them."

The reign of Hazrat Abu Bakr (Ra.) is an ideal example for all rulers of all ages. Some problems cropped up in the Islamic State following the holy Prophet's demise. Some arose as fake Prophets, some refused to pay Zakat, still others renounced Islam. Hazrat Abu Bakr (Ra.) confronted them very firmly and saved

Islam and the Muslims from an expanding crisis. We likewise should conduct the state-affairs with firmness and sagacity to save the land and nation from disorder and chaos.

PRESERVATION OF AL-QURAN

Many memorizers (Haffiz) of Al-Quran embraced martyrdom in the battle of Yamama. As there arose an apprehension of the extinction of Al-Quran, he gathered scattered portions and had them bound up in book form. For this epoch-making successful measure he has been styled as the 'Saviour of Islam'.

Even after his election to the post of Khalifah, Hazrat Abu Bakr (Ra.) used to carry on his private trade. He used to earn his own bread. Subsequently he used to accept a meagre allowance form the Bayt-Al-Maal (state treasury) only on persistant request and pressure of the community. In spite of being the Khalifah of the Muslim state, he showed such caution in spending the state resources which deserves to be a model for imitation by all kings, monarchs and heads of states.

Task: Students will present in the classroom a brief introduction of Khalifah Hazrat Abu Bakr (Ra.).

LESSON 7

Hazrat Umar (Ra.)

Hazrat Umar (Ra.), the second Khalifah of the Muslim world, was born in the Addi clan of the Quraish tribe in the city of Makkah in 583 C.E. The name of his father was Khattab and that of his mother was Hantama. He was educated, polished and of honest disposition. In his youth he was a wrestler, brave warrior, poet and orator.

CONVERSION TO ISLAM

In the early phase Hazrat Umar (Ra.) was an arch enemy of Islam. One day he was on his way with an open sword in hand to kill the holy Prophet Hazrat Muhammad (Sm.). On the way he came to know that his sister Fatima and her husband Sayid had become Muslims. He reached their home in order to kill them. He assaulted them severely. He commended them to renounce Islam. But they would rather die than give up Islam. Such rigidity on their part moved him differently. He heard some verses of Surah Taaha of the Quran through them. The words of the Quran struck a deep chord of his mind. He became restless to embrace Islam. He reached the presence of Holy Prophet (Sm.), put his sword at his feet and said, "Is the invitation you are offering true?" The Holy Prophet (Sm.) said, "Yes." Then and there Hazrat Umar (Ra.)

embraced Islam and said, "No secrecy any more; from now onwards let us offer Salat openly." The holy Prophet (Sm.), became highly pleased and gave him the title 'Faruq' meaning one who differentiates between truth and falsehood. He accepted Islam in the 6th Hijri year at the age of 33.

Hazrat Umar Faruq (Ra.) was a dedicated servant of Islam. He ungrudgingly spent his riches for the preaching and spread of Islam. He offered in the way of Allah half of his total wealth for the Tabuk expedition. We too shall be bold like Hazrat Umar Faruq (Ra.), tread the right path and speak the truth.

UPRIGHT JUDGE

Hazrat Umar Faruq (Ra.) was the personification of fairness and justice. On legal issues he would never discriminate between rich and poor, high and low, friend and foe. He punished his own son Abu Shahma very severely for the offence of taking wine. Hazrat Umar Faruq (Ra.) was democratic-minded. He used to consult the companions of Rasulullah (Sm.) important political issues and gave importance to their opinions.

CHARACTER

After his assumption of the charge of Khilafat in 634 C.E., Hazrat Umar's human qualities became more glowing. He would remain very alert in respect of what is true and what is false. He set up the department of police and espionage for gathering information about the condition of all subjects. For better discipline he made provision for compulsory leave of soldiers after every four months. He arranged for digging canals for agricultural development. He used to roam about in alleys and lanes in the cover of darkness to see for himself the conditions of the people. On hearing the cry of hungry children he personally carried flour to the poor woman's door-steps. He took along his wife Umme Kulsum to a nomad's tent to help his wife in her childbirth. No such benevolent ruler can be found in all the history of kings and monarchs.

Benevolent Hazrat Umar (Ra.) was the great model of equality, accountability and humanity. He introduced the provision of receiving public complaints against government officials on Friday at Jumua prayer time. Taking advantage of this a man lodged a complaint against him (Khalifah) saying that while none else could have one shirt made out of the cloth distributed from the Baytul Maal, how come that the Khalifah himself has put on a shirt made of it. Abdullah (Ra.), the Khalifah's son thus replied on behalf of his father, "I offered my share of the cloth to my father and so my father has a full shirt made for him."

In our country too the government employees would be upright if provision can be introduced for ensuring accountability.

Task: Students will write in the classroom ten sentences on the uprightness of Hazrat Umar (Ra.)

LESSON 8

Hazrat Uthman (Ra.)

The third Khalifah of the Muslim world was Hazrat Uthman (Ra.) He was born in 576 C.E. in the Umayyah clan of the Quraish tribe of Makkah. From his childhood he had been extremely polite, gentle and bashful. In arts and letters also he was unique. The Holy Prophet Hazrat Muhammad (Sm.) got two of his daughters, Ruqayyah and Umme Kulsum (after the death of one daughter) married to him. For this he is also called Zun Nurayin (Owner of two Nurs).

Hazrat Uthman embraced Islam at the age of 34. His uncle Hakam subjected him to various tortures due to this. He bore all the persecutions. When the tortures by his kins had become intolerable he migrated to Abysinia with his wife Ruqaiyyah, daughter of HolyProphet (Sm.).

SERVICE TO ISLAM

Hazrat Uthman (Ra.) was a leading rich man in Arabia. He acquired these riches by trade. On account of this he was also called Ghani (rich). After accepting Islam, he would spend his wealth ungrudgingly in the service of Islam. He had bought a well for 18,000 (eighteen thousand) dinars (gold coin) and as charity endowed it (Waqf) for removing the sufferings of the inhabitants of Madinah. He distributed food as relief among the inmates of Madinah when famine had broken out there. To extend the Masjid-i-Nababi as there was scarcity of accomodation, he purchased the land adjacent to the mosque and made possible its extension. He took upon himself the burden of expenditure of (10,000) ten thousand soldiers, just one third of the total of (30,000) thirty thousand deployed for the Battle of Tabuk. Moreover he alone had donated 1000 camels in order to strengthen the forces of this battle undertaken against the Roman rival forces. Besides these, he had also contributed seven horses and 1000 dinars to the personal fund of the holy Prophet Hazrat Muhammad (Sm.).

Hazrat Uthman (Ra.) had profusely donated his wealth on the path of Allah (Islam) as lavishly Allah the Most Gracious had bestowed upon him. In this respect he is a model for all rich people of all ages.

COMPILATION OF AL-QURAN

Arabs of different regions used to recite Al-Quran in their respective dialects. During Hazrat Uthman's (Ra.) khilafat, the Muslim empire saw further expansion. Due to this there arose among the Muslims much confusion on the issue of recitation of Al-Quran. Consequently there arose the apprehension of dignity among the Muslims. Hazrat Uthman adopted a quick measure realizing the gravity of this situation. He sent for the written copy of Al-Quran that lay in the custody of Hazrat Hafsa (Ra.), Ummul Muminin. He had a committee formed with Hazrat Zayid Ibn Thabit (Ra.) as its chief. The other members of the Committee were – Hazrat Abdullah Ibn Zubayr (Ra.), Hazrat Sayid Ibn Al-Aas (Ra.) and Hazrat Abdur Rahman Ibn Harith Ibn Hisham (Ra.). In the 30th Hijri year corresponding to 651 C.E. further seven copies were reproduced in the light of the copy at Hazrat Hafsa's (Ra.) custody and thereafter had them sent to various administrative headquarters of the empire for popular use. This standard copy of Al-Quran is called the 'Mashafe Uthmani'. As a result Quranic recitation in a single and uniform style was introduced globally. For this unique act Hazrat Uthman had been further styled as 'Jamiul Quran' (Gatherer, collector, compiler of Al-Quran). The correct copies of Al-Quran are reproductions of the Mashafe Uthmani.

Task: Students will write a short note on Hazrat Uthman's (Ra.) measure for compilation of Al-Quran.

LESSON 9

Hazrat Ali (Ra.)

Hazrat Ali (Ra.) was the fourth Khalifah of Islam. He was born in 600 C.E. in Banu Hashim clan of the Quraish tribe of Makkah. He was the son of Abu Talib, paternal uncle of the holy Prophet (Sm.). His pet names ware Abu Turab and Abul Hasan. Right from his boyhood he kept constant company of Hazrat Muhammad (Sm.). He cherished profound confidence and faith for the Holy Prophet (Sm.). So he accepted Islam when he was only 10. Among the boys he counts the first as Sahabi.

While leaving Makkah for Hijrat to Madinah the Holy Prophet Muhammad (Sm.) left behind Hazrat Ali (Ra.) in his bed to return the Amanat articles (to their respective owners). In spite of acute risk of life, he discharged this responsibility properly. He considered the value of his life as trifling in contrast to his obligation. It was discharging responsibility that was his prime concern. There would be few boys ready to bet their lives for the cause of truth as Hazrat Ali (Ra.). We too shall be devoted to truth and establish it.

HEROISM

Hazrat Ali (Ra.) possessed uncommon valour, heroism and strength. His very name would strike terror in the hearts of the Kafirs. Rasulullah (Sm.) presented him the sword called 'Zulfiqar' for his unique heroism in the battle of Badr. Hazrat Muhammad (Sm.) awarded him the title 'Asadullah' (Allah's Lion) for his conquest of Qamus Fort of Khaybar. He had drafted the Treaty of Hudaibiyah with his own hands. The standard of the Muslim forces was at his hand at the time of the conquest of Makkah.

PURSUIT OF KNOWLEDGE

Hazrat Ali (Ra.) possessed extra-ordinary talent. Right from his early life he was devoted to acquisition of knowledge. He would constantly cultivate learning. He was one of the leading figures of his age proficient in Hadith, Tafsir, Arabic literature and Grammar. It has been so said, 'Hazrat Muhammad (Sm.) is the city of knowledge and Ali is the gate to it.' His own book of poetry 'Diwan-i-Ali' is of inestimable value in Arabic literature. We too shall pursue knowledge always.

SIMPLE LIFE STYLE

Hazrat Ali (Ra.) did not have much life left for acquiring wealth for his preoccupation with knowledge. He lived a simple and unostentatious life. He earned by his own hands. He led his life by hard labour. Even he had to starve sometimes. Still he did not show discontentment. There was none to help in household affairs. His wife Hazrat Fatima (Ra.), beloved daughter of Rasulullah (Sm.) used to grind (wheat/barley) and bake bread with her own hands. He engaged none for domestic service even after becoming the Khalifah of the Muslim world.

SERVICE TO ISLAM

He could not make much financial contribution to Islam because of insolvency. But he served Islam through valour, prowess, heroism and writings. HazratAli (Ra.) is our model for bravery, heroism, devotion to knowledge, self-abstinence and simple life-style. We will be habituated to simple life-style by following his example.

Task: Students will write a paragraph on Hazrat Ali's (Ra.) devotion to knowledge.

Muslim Scholars

Wahi (Revelation) to the Holy Prophet Muhammad (Sm.) began with the word (إِقْرَأْ) meaning 'You do read'. Therefore, much dignity has been attached to training, learning and scholars. Al-Quran has also been styled 'Al-Hakim' meaning 'depository of science'. The Holy Prophet Hazrat Muhammad (Sm.) has said, 'Acquisition of knowledge is incumbent on all Muslims.' (Ibn Majah)

Hazrat Muhammad (Sm.) the Holy Prophet set up an educational institution called 'Darul Arqam' at Makkah for the dissemination of knowledge. After his migration (Hizrat) to Madinah he set up an academy called 'Al-Suffah' in the corridor of Masjid-i-Nababi with 70 seekers of knowledge. Masjid-i-Nababi was turned into a centre of learning subsequent to the conquest of Makkah. Learners from far off places and countries such as Persia, Rome, Kufa, Basra, Baghdad, Syria, Egypt would throng at Madinah for knowledge.

The Holy Prophet (Sm.) used to send his Sahabis to different countries for both seeking and imparting knowledge. After the Prophet's death Muslims had further accelerated the cultivation of science and knowledge in various lands. They set up many academies and libraries. Books from all over the world were collected and translated into Arabic at Bayt-al-Hikmah founded by the Abbasid Khalifah Al-Mamun. The Muslim savants were able to make substantial contribution in History, Medicine, Astronomy, Physics, Chemistry and Mathematics with the all-out patronage of the rulers. As a result, Muslims ascended the peak of science and knowledge. The Muslim contribution to learning is recorded in golden letters in the history of mankind. Muslims were able to make unforgettable contribution to Hadith, Tafsir, Fiqh, History, Philosophy, etc. as well. The contributions of Imam Bukhari (R.) to Hadith literature, Imam Abu Hanifa (R.) to Fiqh, ImamAl-Ghazzali to Philosophy and Imam Ibn Jarir At-Tabari to Tafsir are most mentionable.

LESSON 10

Imam Bukhari (R.)

Imam Bukhari's (R.) original name was Muhammad; surname was Abu Abdullah, while those of his father and paternal grandfather were Ismail and Ibrahim respectively. His title was Ameerul Muminin fil Hadith (leader of the Mumins in compiling Hadith). He was born on the 13th Shawwal, 194 Hijri, corresponding to the 21st July, 810 C.E. in the city of Bukhara-then a cradle of Islamic civilization and culture in central Asia. His father passed away in his boyhood. He was brought up with his mother's care and affection.

PURSUIT OF KNOWLEDGE

Right from his boyhood he possessed an acute desire for knowledge. He also possessed a keen intellect. As a result, he memorized the entire Al-Quran at the age of 6 (six). He began memorizing Hadith from the 10th year onwards. At the age of 16, he memorized the two books on Hadith authored by Abdullah Ibn Mubarak and Allama Waqi. Then he went to the holy city of Makkah along with his mother and brother for performing Hajj. There He learnt Hadith from the Muhaddith of the city. After receiving the knowledge of regarding Hadith for six consecutive years there he travelled to places like Kufa, Baghdad, Basra, Egypt, Syria, Askalan, Hims, Damascus, etc. for collecting Hadith. He committed to memory more than six lakh Hadiths along with their sanads. Due to acute sense of freedom and self-esteem he would not visit Royal Courts.

COMPLITION OF BUKHARI SHARIF

Imam Bukhari (R.) had accommodated only 7275 Hadiths in the Bukhari Sharif from his collection of 6 lakh Hadith over long sixteen years. He used to offer 2 rakats of nafl Salat after proper ablution (wuzu) and bath (ghusl). Then he would engage himself in Istikhara (invocation to Allah for good information in dream). He noted down a Hadith only when he was assured of its authenticity. Hadith experts and esteemed Ulama (Islamic Scholars) certified Bukhari Sharif as the most authentic book in the whole world next to Al-Quran. Besides this, he also wrote many other books on various other subjects. Imam Bukhari (R.) is a glaring example to the fact that it is possible to become worthy of commemoration and admiration by devotion to knowledge through self-sacrifice and pains-taking efforts.

HIJRAT FROM BUKHARA

After his return from prolonged stay abroad, there arose a dispute between him and Khalid Ibn Ahmad, Badshah of Bukhara. On hearing of Imam Bukhari's profound knowledge of Hadith, the Badshah summoned him to his court. Imam Bukhari (R.) reacted saying, 'I do not intend to bring disgrace to Hadith by carrying it to the Royal Court. If he needs, let him come to either my place or the mosque'. As the Badshah insisted, he left Bukhara for Samarqand.

MEMORY

Imam Bukhari (R.) was endowed with keen memory. He used to retain in his memory whatever he saw or heard once. When he was only 11, he had corrected an error in the narration of Hadith by a certain Muhaddis named 'Dakhili'. All present there were struck with awe by the sharpness of Imam Bukhari's memory.

As many as four hundred Muhaddisin of Samarqand tested his memorization of Hadith. As he successfully passed those tests all concerned had certified him as the best Hadith expert of his time. It has been said that as many as 90,000 (ninety thousand) pupils learnt Hadith from him. To those who aspire to achieve excellence in acquisition and dissemination of knowledge, Imam Bukhari (R.) is a model worth emulation.

Task: Students will prepare an account on Imam Bukhari's (R.) efforts in compiling the Bukhari Sharif.

LESSON 11

Imam Abu Hanifa (R.)

Imam abu Hanifa (R.) the father of Fiqh (Islamic Jurisprudence) was born in 80 Hijri year corresponding to 699 C.E. at Kufa in Iraq. His name was Numan and also known as Abu Hanifa. His title was Imam Azam (Greatest Imam). Thabit was his father's name. He was a Tabiyi (2nd generation Muslim).

PURSUIT OF KNOWLEDGE

Imam Abu Hanifa (R.) was blessed with a very keen intellect. In early life he desired to concentrate on trade. But upon the advice of the contemporary Ulama of Kufa, he resolved in favour of academic exercise. In spite of a delayed start at 17, he acquired profound knowledge in Hadith, Tafsir, Fiqh, etc. with

astonishing rapidity. He studied Fiqh under his tutor Hazrat Hammad (R.) for ten consecutive years. This proves that learning knows no age. Knowledge can be acquired at any stage of life provided the attempt is sincere and steady.

CONTRIBUTION TO FIQH

Imam Abu Hanifa (R.) was the designer of the science of Fiqh. He formed a 'Fiqh Editorial Board' consisting of forty of his disciples. This board gave Fiqh the shape of a perfect discipline after a devoted mission for long 22 years. Later he formed a special board with 10 members chosen from the former board. The contribution of this board to the propagation and expansion of Fiqh is of the highest measure. As and when any problem (Masahla) was brought to its notice it would immediately plunged into its research in the light of Al-Quran and Hadith and offer a solution (Fatwa). Thus 83 thousand Masahla and solutions were recorded in Kutub-i-Hanafiyya (Hanafi Treatises). Imam Abu Hanifa (R.) was the founder of the Hanafi school (Mazhab). That a complex matter can be resolved easily through mutual consultation, Imam Abu Hanifa's board is a proof thereto.

CONTRIBUTION TO HADITH

Because of his vast contribution to Fiqh, Imam Abu Hanifa's (R.) contribution to Hadith may relatively seem little. His contribution to Hadith is his compilation known as Musnad-i-Imam Abu Hanifa which contains 500 Hadith.

QUALITIES

Imam Abu Hanifa (R.) possessed profound knowledge. He was the best Alim, Abid and intellectual of his time. His disciple Yazid Ibn Harun said, "I have come across thousands of Ulama and heard their lectures. I reckon only five who were peerless among their contemporaries as Alim, Muttaqi and Faqih. Of five, one was Abu Hanifa (R.)." Imam Shafi (R.) said, "In the discipline of Fiqh men look up to (depend on) Imam Abu Hanifa (R)."

Hazrat Makki Ibn Ibrahim, favourite teacher of Imam Bukhari (R.) said "Imam Abu Hanifa was true to his words and deeds." He was so much devoted to worship as is beyond one's imagination. He observed fast for 30 years at a stretch. For long 40 years he did not enjoy night-sleep. Daring every Ramadan he would finish Tilawat-i-Quran 61 times. He performed Hajj 55 times in all. He was so pious that on coming to know of stealing of a goat at Kufa that he

refrained from purchasing mutton from Bazar for 7 years, with the apprehension that it could be the meat of the stolen goat. He imparted knowledge gratis and maintained his family from cloth-trade. One day he went to take part in the funeral prayer of someone. It was scorching sun overhead in the field. All said, "You may please stand under the shade of that tree." He asked whose tree it was. He was said that it belonged to the father of one of his pupils. He reacted saying that he would not go under the shade of that tree because his disciple might think that he was thereby taking benefit in exchange of his service. This was a great instance of an ideal preceptor.

UNWILLINGNESS TO PERFORM AS JUDGE

Imam Abu Hanifa (R.) refused to accept the office of the Chief Justice of Baghdad offered to him by Khalifah Al-Mansur. As a result, he was put into prison. It is said that this great intellectual died of poisoning at the Khalifa's order in 150 Hijri corresponding to 767 C.E. Imam Abu Hanifa held high the honour of moral and religious knowledge by rejecting the favours promised by the Government. We also shall be careful in protecting the moral standard in cultivation of knowledge.

Task: Students will write a paragraph on the moral values of Imam Abu Hanifa (R.)

LESSON 12
Imam Ghazzali (R.)

Imam Abu Hamid Muhammad Al-Ghazzali was one of the greatest philosophers and Islamic thinkers of the Muslim world. He was born in the city of Tus in 450 Hijri corresponding to 1058 A.C. His original name was Muhammad and surname was Abu Hamid. Muhammad At-Tusi was his father's name. He laid emphasis on Tasawwuf (Islamic Mysticism or Sufism) alongside religious and moral instructions. He depicted the extent of the importance of moral education for both spiritual and inner development of man. He firmly established Islamic philosophy and Sufiism. He wrote many basic books on various subjects. Among them 'Ihyau Ulum Ad-Deen' is his most important work. It means Revivification of Religious Sciences. He established the supremacy of Islam by means of standard and rational documents. He has been styled Hujjatul Islam (Proof of Islam) in recognition of his unique contribution to Islamic Philosophy

and learning. He died in 1111 A.C. Those who aspire to spiritual and inner progress, for them Imam Ghazzali is an icon.

IBN JARIR AT-TABARI (R.)

His name was Muhammad, and surname is Abu Jafar, and his father's name was Jarir. He was born in 839 A.C. at a place called Amul in Tabaristan. He memorized the holy Quran at the age of 7. He was a famous Mufassir, Arab historian and Imam. He produced an authentic Tafsir (commentary) of Al-Quran. He wrote a book on history too. The name on his book on Tafsir is 'Jamiul Bayan An Tabili Anil Quran' and the name of his book on history is 'At-Tarikh Ar Rusul wal-muluk'. These two books by him on Tafsir and History are famous and authentic. In his book on Tafsir he has displayed profound scholarship and keen power of analysis in producing his commentary. He collected many Hadith relating to Tafsir and wrote Tafsir in the light of Hadith. Due to this reason his book on Tafsir is extremely reliable and acceptable. The Tafsir book has been highly acclaimed by the western scholars for historical and critical research. Thus he has narrated many issues relating to religious principles and laws. He passed away at Baghdad in 923 A.C.

Task: Students will write 10 sentences on the qualities of Imam Ghazzali (R.) and Ibn Jarir At-Tabari.

LESSON 13

Muslim Contribution to Learning, Science and Technology

Muslims have shown equal capacity in the cultivation of science and technology also as in general education. On the basis of such efforts and contribution they once led the world for a pretty long time. Many branches of knowledge, science and technology of this modem age are the outcome of knowledge, science and technology evolved by the Muslims. Of the first galaxy of Muslim intellectuals, some are mentioned below in a very brief scale.

MEDICINE

Muslim contribution to medical science is unforgettable. Muslim contribution to medicine is at the background of modem medical science. Those among the Muslims who took medicine to its highest peak of development, some are - Abu Bakr Al-Razi, Al-Biruni, Ibn Sina, Ibn Rushd, etc.

ABU BAKR MUHAMMAD IBN ZAKARIA AL-RAZI

His name was Muhammad, surname was Abu Bakr, and his father's name was Zakaria. He is commonly known as Al-Razi. He was born in 865 AC. He was the greatest medicine scientist and surgeon. He served as principal of the government hospitals of Jundeshahpur and Baghdad for long. As his goodwill and fame spread in all directions, many patients from far-off places of west Asia and Eastern Europe used to come to him.

In the domain of surgery, Al-Razi was the greatest person of his time. His surgical operation technique was superior to that of the Greeks. In all he wrote about 200 books. Of them about one hundred are on medical subjects. He wrote a book on small-pox and measles named 'Al-Judairi wal Hasbah'. Medical experts were struck with awe in view of its originality. Another book by him bears the title 'Al-Mansuri'. It is written in 10 volumes. These two books have immortalized him in medical science. He introduces new theories on the treatment of Miseales, Paediatrics, Neuro-psychiatry, etc. In his work Al-Mansuri, mentions such diverse topics as anatomy, physiology, brain, principles of hygiene, dermatology, cosmetic items, surgery, poison, fever, etc. He died in 925 A.C.

AL-BIRUNI

Burhanul Huq Abu Raihan Muhammad Ibn Ahmad Al Biruni is shortly known as Al-Biruni. He was born in 973 A.C. in a place called Al-Birun near Khwarizm. Al-Biruni was the greatest Muslim scholar, highly learned and a devoted researcher. He was a great philosopher possessed of extremely original and profound thought. He was adept in Mathematics, Astrology, Physics, Chemistry and other natural sciences. Besides, he was a famous geographer, historian, almanac expert, physician, linguist and a dispassionate critic of comparative theology. He won recognition as the greatest savant for freedom of thought and intellect, courage, undaunting criticism and upright comments. He earned fame also as 'Al-Ustad' (great teacher). He fixed the measurement of the axis of the globe. He authored many books. The most famous among them is 'Al-Asarul Baqiyyah Anil Qurunil Khabyyah'. He discussed in this book many topics such as Almanac, Mathematics, Geography, Meteriology, Medicine, etc. He first proved that the earth is round. He created a circular map of the world. Kitab Al Hind or History of India written by him is an important book on the knowledge, science and culture of this subcontinent. Al Biruni died in the year 1048 A.C.

IBN SINA

His full name is Abu Ali Al-Hussain Ibn Abdullah lbn Sina. He was born in 980 A.C. in the village called Afshana near Bukhara. He memorized the holy Quran at the age of 10. He was a philosopher, physician, mathematician, astronomer as well as a famous scientist of the Muslim world conversant with all other branches of knowledge. He is regarded as the pioneer of modern surgery, medicine and techniques of treatment. There are many books written by him. However, his 'Qanun Fit Tib' is an immortal work in the field of medicine. Dr. Oslar has mentioned this book as the Bible of Medicine. No other book comparable to it has so far been produced. Even in this modern age his book in various translations is being taught as a prescribed textbook of medicine. It may be termed as an encyclopedia because of a wonderful concentration of various categories of information on medical science. He passed away in 1037 A.C.

IBN RUSHD

His full name is Abu Walid Muhammad Ibn Ahmad Ibn Rushd. He was born at Cordova in Spain. He belonged to that genre of Muslims of medieval times who had earned fame in knowledge and science. The highly gifted person Ibn Rushd was an expert not in a single subject, rather he surveyed all disciplines of knowledge. He acquired equal command over such diverse fields as philosophy, physics, chemistry, astronomy, medicine, etc. As he had translated Aristotole's works in Arabic, so also he himself wrote many books. One of these is 'Al-Jami'. He presented in this book various aspects of astronomy, philosophy and medicine. His books have been translated in Latin and Hebrew. His book on medical science goes by the name 'Kulliat'. It has been translated in different languages and widely acclaimed in medical science.

Modem medical science is indebted to Muslim medical science. Medical science today could not come this far without the Muslim contributions. We shall also deeply study the medical science to render it more intelligible.

LESSON 14

Chemistry

Muslim contribution to Chemistry also is as immense as in other branches of science. Muslim scientists such as Jabir Ibn Rayyan, Al-Kindi, Zunnun Misri, Ibn Abdul Malik Al-Qashi made special contribution to Al-Cherny (Chemistry).

Chemistry reached the climax of development due to their untiring efforts and genuine achievements.

JABIR IBN HAYYAN

Abu Abdullah Jabir Ibn Hayyan was born in the Azd Tribe of Southern Arabia in 722 A.C. His father Hayyan too was a physician. He received introduction in medical science on completion of his study of mathematics. While practising medicine in Kufa he acquired higher knowledge in Chemistry too. He had set up a science laboratory at Kufa and carried out research there till his death in 804 A.C. He was the first to have established chemistry as a self-sufficient discipline in science. Some important matters of chemistry and science such as filtration, liquefaction, calcination, evaporation, melting are inventions of his. He discussed in detail in his book purging of metals, dilution, evaporation, rules and process of making steel, varnish resistant to rust, hair dye, glass, etc. As he perfected chemistry, Jabir Ibn Hayyan has been regarded as the 'father of Chemistry'. He died in 815 A.C.

AL-KINDI

Abu Yaqub Ibn Ishaq Al-Kindi was born at Kufa in 801 A.C. His father Ishaq was Governor of Kufa during Al-Mamun's Khilafat. He translated Aristotle's theology into Arabic. His fame spread in all directions during Al-Mamun's Khilafat as an astronomer, chemist, physician and philosopher. Al-Kindi was an adherent of Neo-Platonism. He was the first to attempt a synthesis of the ideas of Plato and Aristotle. He enriched the treasure of science and knowledge by writing not less than 365 books. He was of the opinion that philosophy is not maintainable without mathematics. Besides Philosophy, he wrote books on such diverse fields as medicine, astronomy, chemistry, mathematics, music, etc. Besides his mother tongue Arabic, he was well-versed in Pahlawi, Sanskrit, Greek and Syriac languages. He died in 874 A.C.

ZUNNUN MISRI

His name is Sawban while his father's name is Ibrahim. He is popularly known as Zunnun Misri. He was born in 796 A.C. in a place called Akhmim in Egypt. Although he is more famous as a Sufi (mystic), he is one of the pioneering Muslim scientists who are noted to have conducted research in Chemistry at its

dawn. He researched and wrote on different elements of chemistry. His writings contain descriptions of such metals as gold, silver, etc. He could understand the spirit of the Egyptian heiroglaphics. He died at Al-Gijah in Egypt in 859 A.C.

IBN ABDUL MALIK AL-QASHI

His full name is Abul Hakim Muhammad Ibn Abdul Malik Al-Khwarizmi Al-Qashi. He was born at Baghdad sometime in the 11th century and used to live there. His book bearing the title 'Ainus Sanah Wa Aiwanus Sanah' (Essence of the Art and Aid of Worker) is a valuable addition to the discipline of Chemistry. He summarily discussed in this book the simple and easy techniques of every essential branch of chemistry. The uses and differences of both white and red objects have been elaborately discussed in it.

LESSON 15
Geography

Acute necessity of maps was badly felt both from the urge of knowing the unknown and determining the Qibla (the direction of prayer or salat). Knowledge of geography was badly needed for the preachers of Islam and traders and travellers to different lands. With a view to meeting this need Muslim scholars such as Al-Muqaddasi, Al-Masudi, Yakut Ibn Abdullah and Ibn Khaldun made tremendous contributions to geography.

AL-MUQADDASI

His real name is Muhammad while his father's is Ahmad. Because of his birth at Baytul Muqaddas in 946 A.C., he is styled as Muqaddasi. He was a renowned traveller and geographer. He travelled the whole Muslim empire except Spain, India, Sijistan. He wrote a book extending over 985 pages in the light and with the experience of his 20 years of travelling. The title of his book is 'Ahsanut Taqasim Fi Marifatul Aqalim'. This savant passed away in 1000 A. C.

AL-MASUDI

His full name is Abul Hasan Ali Ibn-Hussain Al-Masudi. He was born at Baghdad. He was a traveller, historian and geographer- all in one. He has put forward his travelling experiences in his historic Geographical Encyclopedia. He drew the map of the world. He has given in it descriptions of the shape, size,

and principal divisions of the earth. He mentioned the cyclone situations of the Indian Ocean, the Persian Gulf and the Arabian Sea. He wrote an article on earthquake in 955 A.C. He died in Egypt in 957 A.C.

YAKUT IBN ABDULLAH

Yakut Ibn Abdullah Al-Hamabi was born in Persia. His book bearing the title 'Mujamul Buldan' is a standard work on geography. Here he has given description about the historical, racial and natural settings of every place along with introduction of historical personages and events. He died at Baghdad in 1228 A.C.

IBN KHALDUN

His original name is Abdur Rahman while that of his father is Muhammad. He is familiar as Ibn Khaldun. He was born in Tunisia in 1332 A.C. His world-wide fame is due to his book on Geography which he styled as 'Kitab Al-Ibar Wa Diwan Al-Mubtada Wa Al-Khabar Fi Ayyam Al-Arab Wa Al-Ajam Wa Berber'. It is shortly known as Al-Muqaddima. The theories, ideas and information which he has furnished here have immortalized him in the domain of geographical literature. He passed away in 1406 A.C.

LESSON 16
Mathematics

Mathematics is regarded as the base of science. The contributions of the Muslims to the conception, growth and development of Mathematics is unforgettable. Many Muslim savants such as Al-Khawarizmi, Ibn Haitham, Umar Khayyam, Nasiruddin Tusi have acquired fame in this discipline.

MUHAMMAD IBN MUSA AL-KHAWARIZMI

Muhammad Ibn Musa Al-Khawarizmi was born in 780A.C. in Khawarizm. He is the most famous scholar in mathematics. He is called the 'Father of Mathematics'. He is also the inventor of Aljebra. The Europeans later on introduced the term Aljebra in conformity with the title of his book on this subject 'Hisab Al-Jabr Wa Al-Muqabalah'. He accumulated in this book more than eight hundred examples. He evolved the six formulas of solving equations.

Its translation in Latin was read as a textbook in European universities from the 12th Century C.E. onwards. His book 'Kitab Al-Hisab Al-Adaad Al-Hindi' is on arithmetic. Many later mathematicians such as Umar Khayyam, Leonardo, Feronassi, Master Jacob and many others have been deeply influenced by his innovative genius. He passed away in 850 A.C.

HASAN IBN HAITHAM

Hasan Ibn Haitham was an ophthalmologist. He was born in 965 A.C. He wrote more than one hundred books on such diverse subjects as philosophy, astronomy, medicine, mathematics, etc. His seminal book on optic science bearing the title 'Kitab Al-Manazir' has immortalized him. It was the only book in the middle ages on the science of light. Scientists and researchers such as Roger Bacon, Leonardo, Kepler and others based their research on this book. He refuted the wrong conception of the Greeks on the refraction and reflection of sight. He has shown it with proof that it is from external objects that rays of light are reflected in our eyes. The rays from the eyes do not make things visible to us. It was he who invented the magnifying glass.

Ibn Haitham had extremely discussed the dynamics long long ago, although modern scientists lay their claim on it. There occur variations in the weight of matters depending on the atmospheric weight, pressure and heat. He discussed gravitation in his books. It is believed that it is Ibn Haitham who first presented the idea of gravitation, although Sir Issac Newton (1642-1717 A.C.) is regarded as the profounder of the Theory of Gravitation. He passed away in 1044 A.C.

UMAR KHAYYAM

His name is Umar Bin Ibrahim Al-Khayyam and he is shortly known as Umar Khayyam. He was born in Persia in 1048 A.C. He was a Mathematician of the first rate. His 'Kitab Al-Jabr Wa Al-Muqabalah' is an immortal work in the domain of mathematics. Umar Khayyam brought about extra-ordinary advancement in Aljebra by analyzing the formulae of cubic equation and other equations of advanced level and by categorizing them in conformity with their respective definitions. He displayed in this field much more skill than the Greeks. He wrote many books on arithmetic and astronomy also. He passed away in 1122 A.C.

NASIRUDDIN TUSI

Muhammad Nasiruddin Tusi was born in 1201 A.C. at Tus in Persia. He wrote a total of sixteen books on geometry, trigonometry and astrology. He separated trigonometry from astrology and discussed plain and circular Trigonometry. His books on Mathematics include 'Mutawasitat Bayn Al-Handasa Wa Al-Hayiya' (The Middle Books between Geometry and Astronomy), Jami Al-Hisab Bit TakhtutWaTurab (Summary of the whole of Computation with table and Earth), Qawaid Al-Handasah, Tahrir Al-Usul, etc. He passed away in 1274 A.C.

We shall strive to make contributions in different disciplines of knowledge and science like the Muslim scholars of the past. We shall build up our life accordingly and bring our country and nation on the road to progress.

Task: Students will write a paragraph on Muslim contribution to Science.

SAMPLE QUESTIONS

MULTIPLE CHOICE QUESTIONS:

1. Who is the author of the book 'Al-Qanun Fit-Tib'?

a) Al-Biruni b) Ibn Sina

c) Al-Razi d) Ibn Rushd

2. To whom did Khalifah Al-Mamun offer the post of Chief Justice?

a) Imam Al-Ghazzali (R.) b) Imam Shafi (R.)

c) Imam Bukhari (R.) d) Imam Abu Hanifah (R.)

3. Justice means-
    i. To determine a case according to law
    ii. To respect the respectable men
    iii. To establish truth and justice

Which one of the following is correct?

a) i and ii   b) ii and iii
c) i and iii   d) i, ii and iii

Read the Following Paragraph and Answer the Questions from 4 to 5

Hafiz Sahib's son Zayid took his friends along and beat Khaled. As Khaled complained to Zayid's father he meted out exemplary punishment and promised that his son shall refrain from such acts in future.

4. The ideal of which Khalifah has been manifested in Mr. Hafiz Sahib's action?

a. Hazrat Abu Bakr (Ra.)   b. Hazrat Umar (Ra.)
c. Hazrat Uthman (Ra.)   d. Hazrat Ali (Ra.)

5. As a result of Hafiz Sahib's judgment there will be established in the society –
    i) fraternity will be established in the society.
    ii) Peace will be maintained in the society
    iii) Misdeeds of influential people will increase.

Which one of the following is correct?

a. i & ii   b. i & iii
c. ii & iii   d. i, ii & iii

Creative Questions:

1. Mr. Shihab Chowdhury physically assaulted and mentally tortured Mr. Luqman in a bid to gain command over the society. Some days later Mr. Luqman got a golden opportunity to retaliate but he abstained from it. Such generosity on the part of Mr. Luqman brought significant change in Mr. Shihab Chowdhury. He promised that he will never misbehave with any one. He will develop fraternal bond with all by forgetting the differences of clan and colour. He further pledged to follow Al-Quran and Sunnah in all dealings.
   a. How many clauses are there in the charter of Madinah?
   b. Why have the holy Prophet (Sm.) life ideals got to be followed?
   c. The ideal of which important trait of the Prophet (Sm.) has been reflected in Mr. Luqman's conduct? - Explain the issue.
   d. Review the changes in Mr. Shihab in the light of the holy Prophet (Sm.) sermon during the farewell pilgrimage.
2. Mr Jamil is an Industrialist of the Tongi region. He installed a water pump at a cost of taka 10 lac for removing the acute water crisis of the inhabitants of that locality. In addition to that he arranged for the expansion of the mosque which could not cope with the rise of the local people. His wife Mrs. Nabila tries to observe the fundamental regulations of Islam alongside offering the regular Salat. In her private life she performs all domestic obligations with her own hands.
   a. Which one of the Sahabi's spent all his resources in the battle of Tabuk?
   b. 'Hazrat Umar (Ra.) was the personification of fairplay and justice.' Explain the comment.
   c. Which great Muslim woman's ideals are similar to Mrs. Nabila's activities? Explain.
   d. Evaluate Mr. Jamil's activities in the light of Hazrat Uthman's ideals of life.

The End

2025 Academic Year

Nine and Ten : Islamic Studies

যখন তোমরা লোকদের মধ্যে বিচার করো
তখন ইনসাফের সাথে বিচার করো।

– আল কুরআন